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PROLEGOMENA TO A GREEK-HEBREW AND
HEBREW-GREEK INDEX TO AQUILA

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CHAPTER IV

THE HEBREW TEXT UNDERLYING AQUILA'S
VERSION

33. IT is a well-known thesis propounded by Lagarde⁸⁸ that all our manuscripts of the Hebrew text of the Bible belong to the same recension and are descended from the same imperfect archetype dating from the times of Hadrian (Akiba). The corollary which Lagarde saw fit to append to his thesis, to the effect that the archetype in question represented a recension 'doctored up in the interest of the most violent hatred of Christianity', has been disposed of in a masterly criticism by Kuenen ('Der Stammbaum des masoretischen Textes des Alten Testaments' in *Gesammelte Abhandlungen*, übersetzt von Budde, 82 ff.). The thesis itself, however, has been accepted with more or less of modification by serious scholars like Nöldeke,⁸⁹ Wellhausen,⁹⁰ W. R. Smith,⁹¹ Cornill,⁹² and Driver.⁹³ On the other hand,

⁸⁸ The first part of Lagarde's thesis was enunciated in the introduction to his *Anmerkungen zur griechischen Übersetzung der Proverbien*, 1863 (reprinted in his *Mittheilungen*, I, 19 ff.), while the second part was formulated casually on p. xii of the preface to his *Materialien zur Kritik und Geschichte des Pentateuchs*, I, 1867, and more fully in his *Syntactic*, I, 1877, 50 ff. A similar view was given expression to by Olshausen in the introduction to his *Commentary on the Psalms*, 1853, 17 ff. On the question of priority see Lagarde, *Syntactic*, II, 120 f.; *Mittheil.*, I, 22-6.

⁸⁹ The citations are given by Lagarde, *Syntactic*, II, 120 f.

⁹⁰ Bleek-Wellhausen, *Einleitung in das A.T.*⁶, pp. 574, 578.

⁹¹ *The Old Testament in the Jewish Church*, New York, 1900, p. 57, note 2.

⁹² Prolegomena to Ezekiel, p. 10; *Einleitung in das Alte Testament*, 1892, § 51.

⁹³ *Notes on the Hebrew text of the Books of Samuel*², p. xxxiv: 'All MSS.

the thesis as a whole has been subjected to criticism at the hands of König,⁹⁴ and rejected by Strack.⁹⁵

34. Whatever be the genesis of the recension of the Scriptures known as Masoretic—in point of date it may ascend to a period much older than the Hadrianic—this much is certain that after a period coinciding with the date of the earlier parts of the Septuagint, during which time the text was more or less in flux, there followed one of gradual uniformity culminating in the stereotyped condition immediately preceding the Masorah.⁹⁶ For when all deduction is made of variations due to the exigencies of translation or to unsatisfactory exegesis, there still remains in the Septuagint a body of variants having their undoubted origin in the divergence of the Hebrew text underlying the version.⁹⁷ Also the Samaritan recension of the Pentateuch *belong to the same recension, and are descended from the same imperfect archetype.* Existing MSS. all represent what is termed the *Masoretic text*' (italics by author).

⁹⁴ *Einleitung in das Alte Testament*, p. 88 f.

⁹⁵ *Einleitung in das Alte Testament*⁶, p. 192, where it is maintained that even after the close of the canon the Hebrew text continued in a state of fluctuation.

⁹⁶ The beginnings of the Masorah are shrouded in darkness. The passage in Ketubbot 106a that a standard text was preserved in the court of the Temple from which all copies were prepared, would lead to the assumption of an early origin, but on the other hand we must not forget that as late as the second century c. e. the Rabbis warn against incorrect copies of the Bible. Thus while it is true that already the Mishnah and the Talmud generally (particularly the post-talmudic tracts *Maseket Sefer Torah* and *Maseket Soferim*) contain Masoretic material, still the Hebrew text continued in fluctuation and was not fixed in its final form before the close of the talmudic era. Comp. on this subject Elias Levita, *Massoret ha-Massoret*, ed. Ginsburg, London, 1867; C. D. Ginsburg, *Introduction to the . . . Hebrew Bible*, London, 1897; Strack, *Prolegomena Critica in V. T.*, Leipzig, 1873; Bacher in Winter und Wünsche, *Jüdische Literatur*, ii, 121-32; Buhl, *Kanon u. Text*, p. 94 ff.

⁹⁷ Comp. Wellhausen's *Text der Bücher Samuelis*; Driver's *Notes on the*

with which the Septuagintal version shows marked affinity,⁹⁸ no matter what one may think of certain dogmatic changes, proves that more than one recension of the Law was current in pre-Maccabean times. As for the Hebrew upon which the oldest parts of the Alexandrine version rest, the recensional character of the 'Vorlage' reveals itself on the one hand in a more developed form of diaskue, bent upon harmonizing the unevennesses of composition, and on the other hand in faithfully preserving a cruder and more archaic text laying bare incongruities which the Masoretic text has covered up.⁹⁹

There is just as little doubt in turn that in the times of Akiba, when Aquila and his congeners lived and laboured, the Hebrew text had, roughly speaking, assumed the form of our Masoretic text. Thus Origen, when engaged in rectifying the Septuagint in a manner so as to square it with the 'Hebrew truth', was in a position to fall back upon the Three for supplying lacunae which he was neither competent nor willing to translate afresh.

35. When the fragments of Aquila are compared with the parallel translation of the Septuagint the textual identity

Hebrew Text of the Books of Samuel; Cornill's *Ezechiel*; Graetz's *Kritischer Commentar zu den Psalmen*, and his *Emendationes in plerosque Sacrae Scripturae Vet. Test. Libros*, edited by Bacher; for a list of monographs comp. Buhl, *Kanon u. Text*, p. 125 f. A list of characteristic variants may be found in Swete, *Introduction to the Old Test. in Greek*, p. 442 ff.; comp. also Margolis, 'Studien im griechischen Alten Testament' in *ZAW*, XXVII (1907), 212 ff. The most complete collection of variants based on both recensions and Hebrew manuscripts is found in the foot-notes of Kittel's *Biblia Hebraica*, whose reconstruction of the Hebrew, however, is not always successful.

⁹⁸ Comp. Geiger, *Urschrift*, p. 98 ff.; against Frankel, *Vorstudien*, p. 32 ff., and esp. *Einfluss*, p. 238. See, furthermore, König, *Einleitung*, p. 95 ff.

⁹⁹ Comp. Wellhausen, *Composition*², p. 126, for the first instance; as to the second, see *ibid.*, p. 53.

of Aquila's Hebrew and our own, as far as consonants are concerned, is proved in a preponderating number of cases.¹⁰⁰

36. Instances, however, are not lacking in which Aquila is at variance with the received text. Before proceeding to

λαῶν, **וְ** καὶ διώξεται αὐτοὺς πλάνησις καὶ λήψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν, as if οὐχιός were construed as **לְחַיִּים** (פְּנִים); 33. 20 κρίτης τὸν κοντεύοντα πόλις ἔκρων . . . , **וְ** πόλις τὸν σωτήριον ἡμῶν, as if **שְׁוֹעַתְנוּ** = **וְ** ὥστε; 35. 2 καὶ τοῦ Σαράν, wanting in **וְ**; 38. 12 עד לילְלָה α' ἀφ' ἡμέρας ἔως νυκτός, **וְ** ἐν τῇ ἡμέρᾳ ἐκείνῃ = **בְּ** יוֹם הַחֹוא = **וְ** בְּ יוֹם הַחֹוא; 38. 14 עֲגֹר α' ἀγούρ, wanting in **וְ**; Jer. 6. 11 α' θυμὸν κυρίου, **וְ** θυμὸν μου = **בְּ** חֹמֶת = **וְ** חֹמֶת 25. 38 בְּ נֶשֶׁבֶת α' ὄργῆς . . . , **וְ** μαχαίρας = **חַרְבָּה**; 30 (37). 16 α' πάντες αὐτοὶ ἐν αἰχμαλωσίᾳ πορεύονται, **וְ** κρέας αὐτῶν πάντας ἔδονται = **בְּ** נְשָׁבֵב α' יָלְכֵנוּ = **בְּ** כָּל בְּ שְׁרֵם יַאכְלֵנוּ 31 (38). 12 בָּן רֹה α' ὡς κῆπος μεθύνων, **וְ** ἀσπερ ἐνύλον ἔγκαρπον = **בְּ** בְּעֵן פָּרִי; 34 (41). 18 בְּין רֹה α' ὡς κῆπος μεθύνων, **וְ** לְפָנֵי הָעֵגֶל אֲשֶׁר בָּרְחוּ לְשָׁנִים וּעֲבָרוּ בְּין = **בְּ** בְּעֵן פָּרִי; 30 (30). 25 בְּתִיּוֹ α' ἐνώπιον τοῦ μόσχου οὐδὲν εἰς δύο καὶ διῆλθον ὀναμέσον τῶν διχοτομημάτων αὐτοῦ, **וְ** κατὰ πρόσωπον μου τὸν μόσχον δὲ ἐποίησαν ἐργάζεσθαι αὐτῷ; 46 (26). 12 κλέοντα α' τὴν ἀτιμίαν σου, **וְ** φωνήν σου = **κολֵךְ**; 49 (30). 2 וְ בְּמִתְחָה α' καὶ αὶ θυγατέρες αὐτῆς, **וְ** καὶ βθόμοι αὐτῆς = **49. 25 (30. 14)** וְ בְּמִתְחָה α' (πόλιν) ἐπανετήν, **וְ** πόλιν ἐμήν = **עִיר**; Ezek. 1. 13 וְ רָמוֹת α' καὶ ὄμοιώσεις, **וְ** ἐν μέσῳ = **בְּ** בְּחוֹזָה; 5. 14 וְ לִחרָה בְּגָנִים α' καὶ εἰς ὄνειδος ἐν τοῖς ἔθνεσι, **וְ** καὶ τὰς θυγατέρας σου = **בְּ** בְּנוֹתֵיךְ α' ἀπορρέοντας, **וְ** ἀπὸ καρδίας αὐτῶν = **22. 25** 18. 11 α' αὐτὸν λα' עִשָּׂה καὶ αὐτὸς σύμπαντα ταῦτα οὐκ ἐπούσησεν, **וְ** ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύη, which, however, may be a paraphrase of the Hebrew; 22. 25 קָשֵׁר נְבִיאִיה α' σύντρεμα . . . , **וְ** ἥσ οἱ ἀφηγούμενοι = **אָנָּא**; 23. 34 מִאָכְתָּה 13 παστόν σου καταπιλέν, wanting in **וְ**; 28. 13 וְ שָׁדֵךְ תְּנַחַקְיָה α' ἔργον τοῦ κάλλους σου, **וְ** ἐνέπληγας τὸν θησαυρούς σου = **מִלְאָתָה תְּבִיךְ** חַפִּץ (Cornill); 29. 7 תְּפִלָּה α' πάντα ἀμορ, **וְ** πάσα χείρ, as if **כְּפָה**; Hos. 6. 8 מִים α' περικαμπήσ ἀπὸ αἴματος, **וְ** ταράσσοντα ὕδωρ, as if **כְּפָה**; 11. 12 יְדֻעַם אָל (12. 1) α' ἐπικρατῶν . . . , **וְ** ἔγρω αὐτοὺς δ θεός = **אָל**; Amos 7. 1 וְ הוֹנֵה לְקַש אָחָר נָיו הַמֶּלֶךְ **וְ** τῆς ὁψίμος ὑπόστατης τῆς γάγης τοῦ βασιλέως, **וְ** καὶ ἴδον βροῦχος εἰς Γάγη δ βασιλεύεις, as if **מֶלֶךְ** τῆς γάγης τοῦ βασιλέως; **וְ** וְהַנֶּה יָלֵךְ ἀλλαγείλητε, **וְ** μὴ μεγαλύνεσθε = **אָל**; Mic. 1. 10 תְּנִידֵוּ אָל α' μὴ ἀναγγείλητε, **וְ** μὴ μεγαλύνεσθε = **אָל**; Hab. 1. 5 רָאוּ α' aspice in gentibus (Jer.), **וְ** ἰδετε οἱ καταφρονηταί, as if **בְּגָרִים** = **בְּ** יוֹם מְעוֹד **וְ** בְּ יוֹם הַמְּלֶךְ = **בְּ** יוֹם מְעוֹד. [Dr. Reider might have readily enlarged his list by citing cases of variation in the Hebrew underlying **וְ** which admit of no doubt; attention is directed to passages where **וְ** has clearly preserved the superior reading, while **α'** clings to the received text. There are enough examples in the list, however, to substantiate the statement in the text. M.]

It was thought expedient to omit from this list as too evident those Aquila words and passages which serve to fill up gaps and lacunae in the Septuagint. These, as a rule, follow our consonantal text very closely,

enumerate them it is well to state that my own efforts bear out the statement of Cornill to the effect that the three minor versions though extant in small remains 'reveal a series of renderings which can be explained only as due to a divergent text; even in Jerome, who flourished about 400, some minor differences of pointing and word-division and here and there even consonantal variants may be detected'.¹⁰¹ The same scholar has gleaned a goodly number of consonantal variants from the Targum to Ezekiel.¹⁰² Similar lists may be made in other books, and it is a source of regret that no comprehensive monograph on this subject is available, though noteworthy contributions on a smaller scale have been made.¹⁰³ Of course, in dealing with the Targum, and for that matter with the other versions not greatly removed from it in time, the differences between the two Masoretic schools, the Orientals and the Occidentals, must not be lost sight of. Especially is this true of the marginal readings or פְּנִימָה on which subject there is notable divergence between the two schools. On the whole it may be said that Aquila goes with the margin (פְּנִימָה); but instances to the contrary are not wanting. Interesting are those

while, on the authority of Origen, they were wanting in the Alexandrine version.

¹⁰¹ See *Prolegomena* to his edition of Ezekiel, p. 11. Likewise Nestle in *Realencyclopädie für protestantische Theologie und Kirche*³, III, 22: 'Aquila's translation shows that even in the school whence our Masoretic text is descended the latter was not yet fixed in all its particulars in the first third of the second century.' Contrast Burkitt, *JQR.*, X (1898), 214 note, who speaks of 'the exact agreement of the translation of Aquila with the present Masoretic text'.

¹⁰² See *ibid.*, p. 126 ff.

¹⁰³ See the literature in Strack's *Einleitung*⁶, § 84; comp. especially Geiger, *Urschrift*, Excurs II on the Palestinian Targum to the Pentateuch, p. 451 ff.

cases where Aquila follows the בְּתִיב, while the Septuagint goes with the קְרִי. The conclusion is forced upon us that Aquila's adherence to the בְּתִיב in opposition to the older version is but another instance of his literalism.

37. In grouping the consonantal variants I only cite those that have a high degree of probability as having existed in Aquila's archetype. Thus Ruth 1. 12 בְּמִיִּתְּנָא שְׁלִילָה לְאַיִשׁ = καίγε . . . βεβηλωμένη ἀνδρί, implying 'profaned, polluted' (G and S omit the word altogether); 1 Kings 2. 5 συνετρίβησαν shows that a' read נִשְׁבַּרְוִי for נִשְׁבָּרִי; 28. 16 עָרָךְ = κατὰ σοῦ, so a' θ' and in a citation by Origen, Field conjectures עַלְךָ, comp. indeed *BDB.*, s.v. עַל 6 d (it is more probable, however, that the signatures are faulty and that a' θ' wrote what is now ascribed to σ', ἀντιξηλός σου, see Index s.v.); 2 Kings 23. 19 מִן הַשְׁלֵשָׁה תְּכִי נְכַבֵּד = παρὰ τὸν τρεῖς, ὅτι ἐνδοξός, hence a' read קְיִ; Ps. 77 (78). 33 ὡς ἀτμόν implies בְּחַבֵּל for בְּחַבְּלָה, but G reads MT; 88 (89). 51 פְּלַנְבִּים = πάσας ἀδικίας, hence (רַבִּי) (= רַבִּי), so Jer. *omnes iniquitates*, who is followed by Duhm, while Baethgen suggests קְלַפְתָּה and Perles (*Analekten zur Textkritik des A. T.*, p. 14) derives the same word from בְּלָה abbreviated; 118 (119). 119 διελογίσω corresponds to תְּשִׁבָּת which a' read for תְּשִׁבָּת with σ' and Jer., while G reads תְּשִׁבְתָּה, ἐλογισάμην; 120 (121). 3 μὴ δώῃς which is common to all the Greek versions yields יְרַבֵּר for אָלִתְתִּן; Prov. 21. 28 לְנִצְחָה יְרַבֵּר אֶלְתִּין for אֶלְתִּתְתִּן; a' σ' θ' εἰς ὑνίκος πορεύσεται, implies יְעַבֵּר; 30. 1 καὶ τέλεσον implies וְכַלְהָ or וְכַלְאָ (comp. Dan. 9. 24), possibly וְכַלְ; Eccles. 7. 23 (22) עַיִן πονηρεύσεται, hence עַיִן was read with G and σ'; 8. 12 מִתְּחִנֵּן ἀπέθανεν a' σ' θ', all of whom read מִתְּחִנֵּן, while G's ἀπὸ τότε = בְּאַשְׁר, the latter more in style of a'; 11. 5 בְּאַשְׁר ἐν φῳ, implying בְּאַשְׁר; 12. 6 בְּאַלְמָנָת הַזָּהָב 6 λύτρωσις τοῦ χρυσίου, pointing to תְּלִוָּה = נִאַלְתָּה; Cant. 3. 6 בְּתִמְרוֹת 6 ᄁָס ὁμοίωσις, points

to בְּחִמְנִית ;¹⁰⁴ Isa. 14. 32 μέλαντι βασιλεῖς α' θ', hence both read לְשִׁישִׁי with ע ; 16. 7 τοῖς πολυχρονίοις μον implies for לְאַנְשִׁי, ע and ת read לְאַנְשִׁי by analogy with Jer. 48 (31). 31 ; a similar variant is also found Hos. 3. 1 where παλαιά implies = לְשִׁישִׁי ; 61. 6 ισχύοις was read = πορφύροις, der. from τηρ 'to be red' ; Jer. 6. 6 = הָעֵיר הַפְּקָר = אַתְּפָקִירוֹ, in the same sense also ע (לְψִינְתָּקָס), ת, Duhm suggests הַבְּנִירָה, Giesebricht Cornill הַשְׁקָר, the latter is the most probable for both ע and α' ; *ibid.*, v. 11 סוד בְּחוּרִים 11 σύστρεμμα πονηρευμένων, hence סוד מְרֻעִים, comp. Ps. 63 (64). 3 where is so rendered ; 9. 21 (20) בְּחִלְגָּנוּבָם for בְּחִלְגָּנוּבָם with ע σ', and בְּאַרְמָנוּתִיָּה with σ' ; 15. 11 בְּשִׁירָה בְּבָאַרְמָנוּתִיָּה with σ' ; 17. 17 בְּתִיכָּם for בְּזִופְחוּתִיָּם 1 שׁ(א) רִיקָּע with σ' ת ו ; but perhaps assimilated to the preceding תכָּם ; *ibid.*, ver. 4 καὶ διαβιβάσω σε points to וְהַעֲרַתִּיךְ instead of וְהַעֲרַתִּיךְ, comp. 15. 14 where וְהַעֲרַתִּיךְ = (καὶ) παραβιβάσω σε also implies the same reading וְהַעֲרַתִּיךְ though ו read MT *et adducam*, ע and ת read וְהַעֲרַתִּיךְ in both places ; 20. 11 עַלְפֵן 11 וְהַעֲרַתִּיךְ oνָχ oνָתָוֹs implies לְבָנָן dissolved into לְאָבָן, a process frequent in the Septuagint ; 21. 14 קָרְבָּנִי מַלְלִיכָּם 14 κατὰ τὰ πονηρὰ ἐπιτηδεύματα, hence α' and θ' read קָרְבָּן for by analogy with ver. 12 ; 26 (33). 18 αὐτός = הָאָה for קָרְבָּן ; 34 (41). 5 κατὰ τοῖς ἐμπυρισμούς points to וְבְמִשְׁרָפּוֹת inst. of so ע ו ; 41 (48). 17 ἐν τοῖς φραγμοῖς implies בְּגִירֹת inst. of בְּגִירֹת, comp. 49 (30). 3 where is rendered by α' similarly, comp. also Josephus, *Antiq.*, X, 95 where Μάνδρα supports α's reading ; 48 (31). 30 בְּרִי τὰ ἔξαίρετα αὐτοῦ (Syro-Hex. حَسْنَى مَدَه), hence בְּרִי, similarly 50 (27). 36 where אַלְהָבְדִים is rendered حَسْنَى حَسْنَى (Syro-Hex.) ; *ibid.*, ver. 37 בְּרִעה κατατεμημένος would imply حَرَعَة, but Syro-Hex.

¹⁰⁴ But more likely δομοίωσις is a corruption of θυμίασις.

records חָדָשׁ; *ibid.*, קָרְדָּת καταπεπληγμένος, did α' read ? 51 (28). 10 צְרָקְתִּינוּ δικαιοσύνην αὐτοῦ, hence צְרָקְתִּי with \mathfrak{G} ; *ibid.*, ver. 64 וַיַּעֲפֹר עַד־הַגָּהָה דְּבָרִי יְרֵמִיָּה וְאֶסְתָּאָתָהָה אֲוֹלָגּוֹי 'Ιερεμίου, which implies perhaps וְאֶשְׁבָּבָה and a different division than MT, but it must be remarked that Syro-Hex. records מְבָלָגָם and that the same word in ver. 58 is rendered καὶ ἐκλυθήσονται, both in agreement with MT; Ezek. 3. 9 מַצְחָךְ nūkōs σου, hence מַצְחָךְ ; 12. 11 לְנָהָם nūmān, hence נְהָם, possibly assimilation to the context, see also Ken. and De Rossi; 19. 7 καὶ ἐκάκωσε implies עִירָעִי for יְרֵעָה comp. \mathfrak{G} ἐνέμετο = יְרֵעָה ; 21. 12 (17) συγκεκλεισμένοι implies סְגָנָרִי for מְגָנָרִי, similarly, 35. 5 καὶ συνέκλεισας = וְפָקַדְתָּ inst. of וְתָאַרְתָּ ; *ibid.*, ver. 30 (35) εἰς τὸν κολεόν σου points to תְּעַרְקָה inst. of תְּעַרְקָה, but perhaps assimilated to the context; 22. 16 וְנַחֲלָתָה καὶ κατακληροδοτήσω, hence נַחֲלָתָה with \mathfrak{G} וְ ; 23. 15. 23 שְׁלָלִים לְשִׁלְיִשִּׁים is made to correspond to σκυλευτῶν (those that strip a slain enemy), hence Cornill suggests the reading שְׁלָלִים ; *ibid.*, ver. 35 שְׁנָאִים πλέ, did α' read שְׁנָאִים ? ; 24. 12 does not fit ταπεινωθήσεται, hence Cornill suggests הַשְׁמַרְתָּ ; 27. 11 וְגַפְרִים = τετελεσμένοι accord. to the second edition of α' , hence he read וְגַמְרִים, \mathfrak{T} also had the same consonants, comp. Lagarde, *Onom.*, II, 95, who considers this the original reading referring to פְּמַרְתָּ ; *ibid.*, ver. 16 'Εδώμ points to אֶדְם inst. of מְדָם, so \mathfrak{G} , while the same consonants underlie also \mathfrak{G} 's ἀνθρώπους ; *ibid.*, συναλλαγήν σου cannot stand for בְּנָפָךְ, it is not improbable that α' read בְּנָאָפָךְ, deriving it from נָאָפָךְ and construing it as בְּנָאָפָךְ ; *ibid.*, ver. 19 σπαρτίον (cord) probably refers to קָוָה which α' read for קָזָה, comp. the Ketib 3 Kings 7. 23; Jer. 31. 39; Zech. 1. 16; *ibid.*, ver. 32 בְּרוֹמָה = ὁ ὑψος αὐτῆς, comp. Judges 15. 17 where בְּרַמְתָּ is rendered by ὑψωσις (comp. also \mathfrak{G} Isa. 38. 10 יְמִי בְּרָמִי = ἐν τῷ ὑψει τῶν ἡμερῶν μου where we

have the opinion of Jerome that they read *rame* for *dame*, comp. Field note); 28. 13 מִלְאָכַת תְּפִיךְ is rendered by α' θ' ἔργον τοῦ κάλλος σου, hence they may have read מִלְאָכַת יְפִיךְ, likewise ψ *decoris*; *ibid.*, ver. 16 καὶ πτερύγια χερούβ impl. וְאַבְרָךְ בְּרוּבָה for וְאַבְרָךְ בְּרוּבָה, comp., however, the variant (καὶ ἀπολέσω σε (Field); 30. 22 for הַגְּשֶׁבֶת which makes no sense, α' probably read הַתְּשֵׁאָת = ὑψηλόν; 40. 2 ἐξ ἔταντι renders מְגַנֵּר inst. of מְגַנֵּב, so ψ, comp. Hitzig *ad loc.*; Mic. 6. 14 καὶ καταφυτεύσω cannot correspond to מְיֻחָד, Margolis (*Micah*, p. 67) suggests that α' read וְאַשְׁתָּלֵל (from תְּלֵל): and I will plant thee, ψ θ' have συσκοτάσει = וְיַחַשֵּׁךְ, σ' διαφθερεῖ σε = וְיַשְׁתַּחַת.

38. Some variants depending on וְ and וְ and hence of less importance are as follows: Deut. 28. 20 α', like Sam. ψ T^{Jon} ψ and MSS., reads את המארה וְאת המוזמה σπάνιν καὶ φαγέδαιναν; *ibid.*, ver. 53 צִקְּנָה was read = ἐπιχύσῃ; Judges 5. 21 καυσώνων points to קְרִימִים for קְרִימִים; Job 41. 4 καὶ δָוְרָהְסְתָאֵι impl. הַתְּנִזְנִזְנִי for הַתְּנִזְנִזְנִי, comp. Deut. 28. 50 where is so rendered; Ps. 21 (22). 17 הַסְּחַרְבָּבָב impl. (on the meaning comp. above, § 23) inst. of בְּאַרְיָה, which is supported by most versions, Midr. Tillim, and Complut., comp. Taylor, pp. 42 ff., see also Graetz *ad loc.* (Perles, *Analekten*, p. 50, emends בְּאַרְיָה to בְּתַרְיָה claiming that this underlies α' s second translation פְּעָמָה and Jerome's *vinixerunt*); 73 (74). 5 ὁς εἰσόδος points to בְּמִבְּאָה inst. of בְּמִבְּאָה, so ψ σ' θ' and Jer.; Cant. 7. 9 (10) χείλεσι καὶ δδούσι impl. שְׁפָתִים וְשְׁפָתִים inst. of שְׁפָתִים יְשִׁינִים, so ψ and σ who only vary in reading שְׁפָתִים, comp. Geiger, *Urschrift*, p. 405; Isa. 52. 5 παρανομοῦσιν impl. יְהוָה inst. of יְהִילְיוֹה, but contrast Jerome's *flebunt* = δλολύζουσιν; Jer. 6. 18 καὶ γνῶτε וְעַד for וְעַד; 31 (38). 24 וְגַם שְׁבָעָה = καὶ αἴροντες ἐν ποιμνίᾳ, hence α' read וְגַם with σ' T σ ψ, which also yields a better sense; Ezek. 27. 25

ἐλειτούργει σοι impl. שָׁרְתִּיקָה for שָׁרְתִּיקָה, the versions have various readings none of which is as satisfactory as that of our translator, comp. Cornill *ad loc.*; Dan. 10. 1 συνήσει points to יְבִין inst. of יִבְּנֵי, similarly חָדְאָנָהθָסְתָא; Hab. 2. 4 הַψυχַי μον impl. נְפִישָׁי inst. of נְפִישָׁה, so also חָדְאָנָה.

39. Another class of variants are those which may be based on metathesis. Thus Judges 5. 22 εὐπρέπεια impl. תְּרִירָתָה inst. of תְּרִירָה; Ps. 17 (18). 46 וַיַּחֲרֹג is rendered by συστέλλεσθαι making it evident that α' read וַיַּחֲרֹג, so חָגָג and some Jewish commentators, among them Ibn Ḥanah; Prov. 17. 10 תְּמִתָּה was read תְּמִתָּה = πλήξις; Ezek. 16. 61 μυμήσασθαι does not correspond to בְּתִמְתָּה but בְּתִמְתָּה, comp. 23. 14 where α' renders מִתְחַנֵּה by μύμημα; 21. 14 (19) of θάμβοι (astonishment) yields תְּמִתָּה for תְּמִתָּה, חָגָג similarly read תְּמִתָּה, so also Jer.; Hab. 2. 4 אַפְלָה was probably read אַפְלָה = υωχελευομένου with some Bible manuscripts; 2. 16 καὶ καράθητι, as Field already remarked, corresponds to וַיַּרְאֵל inst. of עַלְעַלְעָה, חָגָג and חָגָג derive it likewise from עַל, and so also many commentators; Zeph. 3. 18 הַיְיָ was read הַיְיָ = oī, so חָגָג oī and תְּמִתָּה.

40. Still another set of variants are those which may go back to a phonetic similarity of two or more sounds, resp. letters, in which case we must assume that the translator sometimes translated by ear.¹⁰⁵ Thus Gen. 41. 43 γονατίζειν = וַיַּעֲשֵׂה inst. of אָבִרְבָּן; Exod. 5. 4 *et al.* ἀποπετάζειν (πετάζειν = spread out, fly) for הַפְּרִית הַפְּרִית (comp. 9. 9.); Deut. 26. 14 (also 3 Kings 22. 47 and 4 Kings 23. 24) ἐπιλέγειν does not correspond to בְּשַׁר but בְּרַר; 1 Kings 21. 13 (14) καὶ προσέκρουεν points to וַיַּחֲזַק for וַיַּחֲזֵק, likewise חָגָג; Job 4. 2 μήτι ἐπαροῦμεν points to חַנְשָׁה for חַנְפָּה, so also σ' and θ'; *ibid.*, ver. 13 ἐν παραλλαγαῖς (change, variation)

¹⁰⁵ Comp. Graetz, *Kritischer Commentar zu den Psalmen*, p. 121 ff.

impl. 11 ἐξερεύνησεν for בְּשָׁעֲפִים ; 28. 11 ἐξερεύνησεν of both α' and θ' implies חִפֵּשׁ for שְׁבִּחַ, likewise ḡ ἀνεκάλυψεν and ψ scrutatus est ; 41. 7 σῶμα αὐτοῦ implies גָּוֹתָה for גָּוֹתָה, so also ḡ ψ ; Ps. 4. 7 ἐπαρον of α' and θ' yields נְשָׁהָה for נְשָׁהָה ; 26 (27). 12 καὶ ἐξεφάνη corresponds to עִזִּיפָּה inst. of עִזִּיפָּה, likewise σ' ; 89 (90). 10 חִתָּה was translated ἀνήρ, hence אִישׁ, in the first recension of α' (Field note) ; Prov. 22. 19 ζωήν = חַיִם for חַיּוֹם ; Jer. 6. 28 ἀρχοντες points to שָׁרֵי for קָרֵי, so τ S ψ and many Hebr. MSS. ; Ezek. 13. 22 ἡμαράθη points to הַכְּהוֹת (der. from כָּהָה) for כָּהָה, ḡ τ ψ ; 27. 9 εἰς πλῆθος points to לְרֹב for לְעֹלֹב ; 31. 15 ἐπένθησεν αὐτόν implies נְאָקֵר for נְאָקֵר ; Mic. 4. 8 σκοτώδης implies אַפְּלָעָן for אַפְּלָעָן, the same is implied by σ' ἀπόκρυφος.

41. While it is not strange to find some consonantal variants in Aquila's version it is rather surprising to find in it a number of words and even phrases which are either extant in Aquila but missing in the Hebrew or extant in the Hebrew and missing in Aquila. To account for this we must assume that in most of these cases he certainly had a text different from our own, while in others he may have been made to agree with the Septuagint by later scribes or copyists. In enumerating these cases all doubtful ascriptions have been kept out. Extant in Aquila but missing in Hebrew : 2 Kings 3. 27 εἰς τὸν ἐνοπλισμὸν impl. שְׁתִּמְשָׁל (or לְעֹלָה), so also ḡ and σ' ; Cant. 6. 5 (6) . . . τῆς κόκκου, hence α' must have read like ḡ : בְּחוּזַת חַשְׁבִּי שְׁפָתָנִיקָה נְאָוָה, which is missing in MT at this place but is found in 4. 3 and by the nature of the discourse should have existed also here ; 8. 4 ἐν δορκάστων ἡ ἐν ἐλάφοις τῆς χώρας which corresponds to אֲבָאֵלָה הַשְׂרָה, a phrase found 2. 7 in connexion with חַשְׁבָּעָתִי, perhaps it is a mistake of the copyist who thought of 2. 7 (comp. Frankel,

Vorstudien, p. 68 f.), but it is also possible that α' 's Hebrew text had it, it is interesting that also \mathfrak{G} has this addition; Jer. 16. 5 $\alpha\tau\omega\bar{\nu}$ with \mathfrak{G} ; a superfluous $\pi\bar{\alpha}\bar{s}$ is found Jer. 44 (51). 23: Ezek. 18. 10: Zeph. 3. 9 to which comp. Frankel, *ibid.*, p. 67; a superfluous $\dot{\epsilon}\kappa\epsilon\bar{\nu}\bar{o}\bar{s}$ is found Jer. 45. 4 (51. 34) and Ezek. 20. 40; Ezek. 13. 2 $\tau\bar{o}\bar{s}$ $\pi\bar{r}\bar{o}\bar{f}\bar{h}\bar{t}\bar{e}\bar{u}\bar{n}\bar{o}\bar{s}\bar{u}\bar{s}$ credited to α' and θ' has no equivalent in MT; 20. 14 $\alpha\bar{k}$ probably later addition; 28. 13 $\dot{\epsilon}\bar{v}\bar{s}\bar{o}\bar{l}$; 40. 3 $\dot{\epsilon}\bar{v}\bar{s}\bar{\tau}\bar{y}\bar{\chi}\bar{e}\bar{r}\bar{p}\bar{i}$ $\alpha\bar{\nu}\bar{t}\bar{o}\bar{\nu}$ which is supported by \mathfrak{G}^A θ' **L** **V** and **S** *sub asterisco*.—Extant in Hebrew but missing in Aquila: 1 Kings 13. 18 \mathfrak{L} וְתַדְבֵּר; 3 Kings 8. 24 \mathfrak{L} וְיַאֲרֵךְ; 4 Kings 23. 18 \mathfrak{L} עַצְמָתוֹ; Ps. 60 (61). 8 \mathfrak{L} accord. to Eus. and Syro-Hex. (also σ' and Jer. omit it); 61 (62). 12 \mathfrak{L} , so σ' ; 105 (106). 7 \mathfrak{L} בִּנְםָ, so σ' ; 140 (141). 3 \mathfrak{L} לְ, found in the other versions; Prov. 12. 14 no translation for \mathfrak{L} אָרְםָ unless $\alpha\bar{\nu}\bar{t}\bar{o}\bar{\nu}$ is a corruption of $\dot{\alpha}\bar{n}\bar{\theta}\bar{r}\bar{\omega}\bar{p}\bar{o}\bar{v}\bar{o}$; Ezek. 32. 1, 17 $\dot{\epsilon}\bar{v}\bar{s}\bar{\tau}\bar{y}\bar{\chi}\bar{e}\bar{r}\bar{p}\bar{i}$ δεκάτῳ $\dot{\epsilon}\bar{t}\bar{e}\bar{v}\bar{i}$ renders שְׁנָה שְׁנָה, hence שְׁנִי was not read, so \mathfrak{G} σ' θ' ; Hos. 10. 15 נְרָמָה, found in \mathfrak{G} , is κατεσιωπήθη a free rendering of נְרָמָה נְרָמָה?

42. More frequent are minor variants such as the addition or omission of the connective particle, the article, the *nota accusativi* ~~ns~~, or the substitution of sing. for pl. and *vice versa*. These are often due to the carelessness of the scribe or copyist and hence great care must be exercised before stamping them as real variants.¹⁰⁶

¹⁰⁶ On such minor variants in the Talmud comp. Aptowitzer, 'Das Schriftwort in der rabbinischen Literatur' in the *Sitzungsberichte der Akad. der Wiss. in Wien* cliii (1906), Abhandl. VI; *ibid.* clx (1908), Abhandl. VII; in the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911. [Comp. also Rosenfeld, *משפחת סופרים*, Wilna, 1883. M.]—These too are not always real variants owing to the fact that the Rabbis were wont to quote from memory and hence misquotations arose; comp. Geiger, *Nachgelassene Schriften*, IV, 30, and Margolis, *The Columbia College MS. of Megilla*, New York, 1892, p. 11 ff. The Church Fathers too quoted Bible

43. Aquila follows the Ketib in the following passages : Exod. 21. 8 וְשַׁר לֹא (לֹא ק') אָשָׁר לֹא = δοῦς οὐ καθωμολογήσατο αὐτήν, σο σ' θ' and other versions, as well as Bab. Kiddushin 19 a and Mekilta *ad loc.*, the latter not without a compromise 107 4 Kings 25. 12 καὶ εἰς βοσκυνώτας = מְכֻלָּל לֹא חַז (מְכֻלָּל קere), so Θ transliterating γαβίν; 1 Chron. 25. 1 τῶν προφητῶν = הַנּוּבָּאִים (Kere); Ps. 9. 31 (10. 10) θέματα = וְרָכָה (pointed θέματα), so σ' δὲ θλασθεῖς, but Kere θέματα; 70 (71). 20 ἐδειξας ἡμῖν = חִרְאִתָּנוּ, while Kere requires θέματα; 143 (144). 2 θέματα, θέματα, Kere θέματα; Prov. 6. 16 βδελύγματα = τούραβος; 21. 29 ἐτοιμάσει α' σ' yields יְכִין, which is also adopted by Τ Σ Ψ, while Θ follows Kere יְכִין; Isa. 9. 3 (2) οἱ λεγοῦσιν λέγεται instead of λέγεται, which lends support to Krochmal's emendation חִגְּלָה = חִגְּלָה (חִגְּלָה || חִגְּלָה); Jer. 9. 8 (7) τιτρώσκον implies θέματα, so Θ σ' Ψ, but Τ and Σ follow the Kere in reading σχήματα or θέματα; 40 (47), 8 = עַפְּרֵי on the margin of the Syro-Hex., Kere עַפְּרֵי; Ezek. 43. 26 manum eius (Jer.) = יְדָוֹ; Dan. 11. 10. 10 סְבִּיבָּה, מְכֻלָּל, hence חַז inst. of Kere חַז.

The Kere is followed Gen. 30. 11 where ἥλθεν εὐζωνία corresponds to Κεράνδη, so most versions except Θ ἐν τύχῃ = בְּגָדָה; 2 Kings 20. 23 Χερηθί = בְּגָדָה (Ketib); 21. 20 ἀντιδίκος or ἀντιλογίας = מְדִין; 3 Kings 1. 33 Λְאָשָׁר = אָשָׁר; 4 Kings 12. 9 (10) θέματα = מְדִין; Ps. 21 (22). 30 θέματα = מְדִין; Jer. and with almost all the versions 109; 29 (30). 4 ἀπὸ τοῦ

passages from memory, and hence incorrectly, comp. Cornill, *Ezechiel*, pp. 58–61, and Rahlf's, *Septuaginta-Studien*, I, 16 f. and 49.

107 It is noteworthy that Aquila's interpretation disagrees with the rabbinic tradition that a Hebrew maid, when engaged as a servant, is to be married by her employer, comp. Mekilta and Kiddushin, *loc. cit.*

108 On this Kere comp. Baer, *Liber Psalmorum*, p. 91.

109 Just how he construed the phrase it is difficult to say, since

καταβήναι με corresponds to מִירְאֵי in which *a'* is followed by σ' **Τ** and Jer., but **Θ' Ψ** have מִירְאֵי ; 54 (55). 16 ἐπάξει θάνατον corresponds to מִתְּשִׁיא מִותָּה (Ketib מִתְּשִׁיא מִותָּה), so most versions ; 99 (100). 3 אָקָס = לָזֶה ; Isa. 36. 12 ἐξαγαγόντος μον = הַצִּיאֵי, 49. 5 *ei* points to לָזֶה ; Jer. 7. 22 ἐπεχάρητε = קָרַבְתֶּם וְמִצְמַי בְּנֵלְתֵּם, Ketib קָרַבְתֶּם וְמִצְמַי, 17. 19 τοῦ λαοῦ = עַם, Ketib עַם ; 32 (39). 23 מִשְׁמָחוֹ = בְּתוּרֵתךְ ; 50 (27). 11 from ἐπεχάρητε = קָרַבְתֶּם, so it can be seen that *a'* like most other versions followed the Kere throughout the sentence ; Ezek. 23. 43 πορνεύοντιν = מִנְנָה (Ketib מִנְנָה) ; Dan. 9. 24 καὶ τοῦ τελειώσαι = קָרַבְתֶּם, so most versions, Ketib וְלֹחַתְמָן.

44. The preceding study of Aquila, though dealing with details, does not claim to be exhaustive. In the course of the work many problems presented themselves which could not be solved for the moment, and hence had to be left to the future. To begin with, there is the paramount problem confronting every student of the ancient versions as to how much Aquila material entered into the Septuagint. Doubts have been cast on certain books of the Alexandrian Version as being contaminated with Aquila readings : thus

the equivalent of the first word has not been preserved, but we may safely assume that like σ' θ' **Τ** and Jer. he read נִנְפְּשָׁה. However that may be, there is reason to suppose that our translator wished here to emphasize the belief in immortality of the soul among the Jews, so that this would be a further proof for the view of M. Zipser (*Ben Chananja*, 1863, 182 f.) that *a'*'s translation of עַל־מִות Ps. 47 (48). 15 by ἀθανασία was due to an effort to prove that the term and idea of immortality existed in the Hebrew Bible. Further proof for this view lies in the fact that *a'* actually had עַל־מִות or עַל־עַל, for in the very same passage the Syrohex. credits him with עַל־עַל, while 9. 1 he renders the same word by νεανίστης (= עַל־עַל). Hence the contention of M. Stössel (*ibid.*, p. 693) that *a'* had a faulty text before him, with לְאַל instead of עַל, is quite untenable. Comp., furthermore, Anger, *De Aquila*, p. 17 f., who likewise assumes that *a'* here followed MT.

it appears that wherever the B text is defective in Joshua and Kings 3-4 the lacunae have been supplied in the A text from the third column of Origen's Hexapla¹¹⁰; furthermore, the books of Canticles and Ecclesiastes remind strikingly of the method of Aquila¹¹¹; while Cornill speaks of an Oxford codex to Ezekiel which is highly influenced by Aquila.¹¹² Now, in order to get to the original Septuagint—and this is a *conditio sine qua non* for obtaining ultimately the pre-Masoretic text of the Hebrew Scriptures—it is essential to separate out the Hexaplaric material which crept in through the influence of Origen.¹¹³ Before this attempt is made, however, the style and vocabulary of the three translators, Aquila, Symmachus, and Theodotion, from whom Origen supplied the lacunae in the Septuagint, have to be determined unequivocally. With a critical index of Aquila at hand the process of eliminating Aquila readings from the Septuagint can now go on. Let us hope that also Symmachus and Theodotion

¹¹⁰ Comp. Thackeray, *Grammar of the O. T. in Greek*, I, 3 f.

¹¹¹ See Buhl, *Kanon und Text*, p. 123.

¹¹² *Ezechiel*, pp. 64, 104 f.

¹¹³ Comp. the three axioms of Lagarde in his *Anmerkungen zur griechischen Übersetzung der Proverbien*, 1863, p. 3: 'I. die manuskripte der griechischen übersetzung des alten testaments sind alle entweder unmittelbar oder mittelbar das resultat eines eklektischen verfahrens: darum muss, wer den echten text wiederfinden will, ebenfalls eklektiker sein. sein maasstab kann nur die kenntniss des styles der einzelnen übersetzer, sein haupt-hilfsmittel muss die fähigkeit sein, die ihm vorkommenden lesarten auf ihr semitisches original zurückzuführen oder aber als originalgriechische verderbnisse zu erkennen. II. wenn ein vers oder verstheil in einer freien und in einer sklavisch treuen übertragung vorliegt, gilt die erstere als die echte. III. wenn sich zwei lesarten nebeneinander finden, von denen die eine den masoretischen text ausdrückt, die andre nur aus einer von ihm abweichenden urschrift erklärt werden kann, so ist die letztere für ursprünglich zu halten.'

will receive an adequate treatment in the near future, so that they too may become links in the long chain of textual criticism.

45. Another problem arising from this work is the identification of such anonymous Hexaplaric readings as belong to Aquila. There can be no doubt that many of these nameless passages belong to either Aquila, Symmachus, or Theodotion, but particularly to the first. Thus Cornill has gleaned for Aquila some readings which are quoted by Field under 'Αλλος,¹¹⁴ and the same may be done in the other books of the Bible. It is certainly not without reason why 'Αλλος coincides with Aquila in many places to the exclusion of the other translators, and peculiarly enough in characteristic words¹¹⁵ and passages; it simply proves that no care was taken in quoting signatures.¹¹⁶ But not only under 'Αλλος are to be found Aquila readings: they are also imbedded in Hexaplaric passages quoted under an asterisk * and *sine nomine*.¹¹⁷ Under a close scrutiny such

¹¹⁴ *Ezekiel*, p. 104 ff.

¹¹⁵ The following is a list of such words: ἀκριβοῦν, ἀνθιμον, ἀντιδικία, γονατίζειν, δολιεύεσθαι, ἐναλλάσσειν, ἐπίσχεσις, ἐσπενσένως, ἐστίασις, ζεστός, μελφόδημα, μονούσθαι, ὄφλημα, παρατανυσμός, παρεκτός, σικχαίνειν, σκύλαξ, σκωλούσθαι, συσκιασμός, ὑποργεῖν, ὑφή.—A good illustration is furthermore afforded by a comparison of Field with the larger Cambridge Septuagint with reference to α' and 'Αλλος: Thus Exod. 13. 4 בַּיִתְּבָרָךְ = τῶν νεαρῶν is quoted under 'Αλλος in F but under α' in BM; likewise חַדְּבָנָה = τοῦ οὐφή, *ibid.*, 16. 36 and בְּלַהֲלָה מַשְׁבִּיחַ = ἀτεκνος, *ibid.*, 23. 26; חַדְּבָנָה = χωρίσει . . . Lev. 13. 21; חַדְּבָנָה = τοῦ παρατανυσμοῦ, Num. 4. 5; לְאַתְּתָּךְ = ἐλαῖαν σον οὐ στεφανώσεις, Deut. 24. 22 (20). Note also Jer. 10. 10 where Field quotes in the body of the Hexapla a whole sentence under 'Αλλος while the Auctarium credits the same sentence to α', thus justifying Field's note in the body of the book.

¹¹⁶ Comp. above, § 5.

¹¹⁷ It is to be regretted that Hatch-Redpath failed to include such passages in their Concordance, and the work still remains to be done.

readings may often be identified and referred to their originator. With an adequate index this process of identification becomes comparatively easy.

46. There is, moreover, an intimation that the so-called 'Εβραῖος, to whom several readings are referred in the Hexapla, is none other but Aquila, who on account of his close adherence to the Hebrew was probably so styled. To quote but one example in favour of this view: Exod. 29. 22 *καὶ τὴν κέρκον* is placed under 'Εβρ. in Field, but the larger Cambridge Septuagint puts it under *α'* on the authority of MS. v. [Compare, however, Gen. 4. 26. The whole subject is now undergoing a detailed examination, in connexion with which Dr. Reider's Index is proving a great help. M.]

47. On the other hand, it is as much of a problem to eliminate from Aquila readings which, though referred to him, cannot belong to him by force of style and diction. Thus many quotations in Klostermann's *Analecta*¹¹⁸ under signature *α'* hardly belong to him, and hence great caution must be exercised in excerpting them. Furthermore, every reading bearing the generic signature *οἱ λοιποὶ* is necessarily an eclectic reading containing elements from each one of the Three, and hence should be differentiated from a reading bearing the distinct signature of *α'* and possibly classed by itself as at least doubtful. There is also sufficient reason to suspect the fourteenth chapter of 3 Kings which Field wisely questions, putting the Aquila signature in parentheses. Of course, there can be no doubt that it contains passages belonging to Aquila, but that the chapter as a whole goes back to Aquila is very doubtful (comp. below, Appendix IV).

48. A further problem of great moment is the identifi-

¹¹⁸ pp. 47-68.

cation of talmudic and midrashic Greek quotations as originating in Aquila's translation of the Bible. Anger,¹¹⁹ Zipser,¹²⁰ Brüll,¹²¹ and Friedmann¹²² have delved into this problem, trying to identify such quotations given expressly under Aquila's name (comp. below, Appendix III). But Zunz, to my mind, was the first to suggest¹²³ that some anonymous Greek quotations in the Midrash may belong to Aquila's version. Recently this question was taken up by Samuel Krauss,¹²⁴ who endeavoured to prove that certain Greek passages in Talmud and Midrash, among them the long passage p. Shab. 8 a containing an anonymous Greek translation of Isa. 3. 18 ff., go back to Aquila's version. As to the thesis itself, there is no doubt that it holds good; from Aquila's popularity among the Jews we expect some renderings of his to have crept into the Talmudim and Midrashim. But the method pursued by Krauss invites criticism; having started out with the idea of finding Aquila renderings in the talmudic literature he goes so far as to ascribe to him words which are foreign to Aquila's vocabulary, as, for inst., *νεανίσκοι* and *ἀφεστις*, his only pretence being that presumably Aquila used them in his *editio secunda*, or that because Symmachus has it Aquila too must have had it. In only one case is he supported by Hexaplaric evidence: *τελαμῶνας* for *שְׁבִיִּים*. The only way to identify talmudic passages as belonging to Aquila would be to examine them in the light of the evidence from all the Greek versions, and by a process of elimination to determine which words actually belong to him because

¹¹⁹ *De Aquila*, p. 13 ff.

¹²⁰ *Ben Chananja*, 1863, pp. 162, 181.

¹²¹ *Ibid.*, pp. 233, 299.

¹²² *Onkelos und Akylas*, p. 44 ff.

¹²³ *Gottesdienstliche Vorträge*, p. 83, note a.

¹²⁴ Steinschneider's *Festschrift*, German division, p. 155 ff.

they could not belong to any other translator. Furthermore, if a passage contains at least one word peculiar to Aquila (and by peculiar I mean words known to belong to Aquila and to no other translator, comp. below, Appendix I), then we may say with some certainty that it belongs to our translator as a whole. Only in pursuing such methods can we hope to glean new material for the fragmentary version of Aquila.

APPENDIX I

AQUILA'S VOCABULARY

AQUILA'S mastery of the Greek language is borne out by the richness and variety of his vocabulary, which is surpassed by no other Greek translator. The following is a list of words peculiar to Aquila which are found in none of the other versions nor in any other Greek author:

ἀγνοηματίζειν, formed from ἀγνόημα (in Theophr. and N. T.) for ἀγνοεῖν ποιεῖν, to express Hebr. hiph. הַשְׁלָחַ 'to lead astray'.

ἀθφότης, noun formed from ἀθφός.

αἰνοποιεῖν, composed of αἰνός and ποιεῖν, to express Hebr. hiph. יְנַזֵּה.

ἀκουοῦν, causative of ἀκούειν to express hiph. (Deut. 4. 36 ηκοωσεν σε = γַּעֲמָשׁ BM), corresponding to the frequent ἀκουτίζειν and ἀκουστὸν ποιεῖν, likewise in α' for עַמְשָׁה.

ἀλαζοσύνη, corresponding to ἀλαζόνευμα.

ἀλαλεῖσθαι, composite of alpha privative and λαλεῖν.

ἀλαλοῦσθαι, alpha privative and λαλοῦν = λαλεῖν.

ἀλοιφᾶν, verb formed from the noun ἀλοιφή.

ἀλσωμα, corresponding to ἄλσος.

ἀλσών = ἄλσος.

ἀμφιβληστρεύειν, verbal derivative from ἀμφίβληστρον (ἀμφιβάλλειν).

ἀναβολεῖσθαι, a component of ἀνά and βολεῖν = βάλλειν (the pf. pass. used in the Epic dialect, comp. Liddell-Scott's *Lexicon, ad loc.*); comp. also ἀναβόλαιον further below under α' σ'.

ἀναλεκτήριον, formed fr. ἀναλέγειν as מְנֻלָּי is fr. מְלַלָּי.

ἀνασωσμός, nominal derivative of ἀνασώζειν.

ἀνοητίζεσθαι, denominative of ἀνοησία = ἀνοητία in Attic.

ἀντίβλησις, L. Bos suggests ἀντιβόλησις, 'entreaty, prayer' (Hebr. מְשֻׁבָּח).

ἀντιδάκτυλος, opposite the δάκτυλος = 'thumb', corresp. to δέ μέγας δάκτυλος; comp. Schleusner, *ad loc.*, where τὸ ἄκρον of Θ is said to be explained by τὸν ἀντιδάκτυλον in Schol. Gr. ed. Rom.

ἀντιδιάκειθαι, arranged opposite one another, comp. Syro-Hex. לְמִלְחָמָה מְשֻׁבָּח, pt. for Hebr. מְמֻשָּׁבָּח 'mixed stuff'.

ἀντιδικασία, der. fr. ἀντιδικεῖν and equivalent to ἀντιδικία.

ἀνυπερθετεῖν, fr. ἀνυπερθεστία and ἀνυπέρθετος, lit. 'be in haste' (Hebr. רְבָעַת 'to infuriate oneself').

ἀπέννοια, composed of ἀπό and ἔννοια, Hebr. מְפִיחָה, pref. ἀπ- perhaps intended for pref. מ (root מְמַחַת, מְמַחַת = plan, device) as literalism; less likely Schleusner's emendation to ἀπόννοια, which does not tally with the Hebr.

ἀπόβρεξις, βρέξις in Xenophon = βροχή, fr. βρέχειν; ἀπό, as above, represents the preformative מ (Hebr. מְשֻׁבָּח, fr. מְרַחֵשׁ).

ἀποδιατηρεῖν, accord. to Cod. 264 (Eus. and Syro-Hex. record διατηρεῖν), ἀπό for the puzzling מ (Ps. 60 (61). 8 מְנֻצָּרָה מְנֻצָּרָה).

ἀπόθλιμμος, fr. ἀποθλίβειν, meaning 'squeezing, pressing', regularly ἀπόθλιψις, ἀπόθλιμμα = 'expressed juice' in Dioscorides.

ἀποκατασπᾶν, κατασπᾶν = 'pull down'; ἀπό no doubt for מ (Hebr. מְשֻׁבָּח), which may have been misunderstood as a preformative (due to biliteralism).

ἀποκρύβειν = ἀποκρύπτειν, denom. fr. ἀποκρυβή (α' θ', Byzantine).

ἀποκρύφως, adv. fr. ἀπόκρυφος.

ἀπόληγμα, ‘skirt or hem of a robe’, fr. ἀπολήγειν = leave off, desist, put an end to.

ἀποπετάξειν, ἀπό and πετάξειν = πεταννύναι, ‘spread out, fly’.

ἀποσκολοπίζειν, ‘remove the σκόλοπες or pales, make way’, formed from σκολοπίζειν (Dioscorides) like ἀνασκολοπίζειν.

ἀπόσκομμα (Pitra), probably der. fr. ἀποσκέπτομαι, obs. dep. with the meaning of ἀποσκοπέων (fut. ἀποσκέψομαι) = ἀποβλέπειν, ‘look away from, detest’ (Hebr. יָרַשׁ = detested thing).

ἀρνητής, der. fr. ἀρνεῖσθαι, used in the same sense as ἀρνητης, ‘denial’.

ἀσυνετίζεσθαι, formed from ἀσύνετος, ‘void of understanding, stupid’ or the act. ἀσυνετεῖν (rare).

ἀτονοῦν, formation in -οῦν corresponding to Hebr. hiph., ἀτονεῖν, ‘be relaxed, exhausted’ being used for קָל.

ἀνχμοῦσθαι, used in the same sense as αὐχμεῖν, ‘be squalid, unwashed’.

ἀφᾶσθαι, ‘be afflicted with leprosy’ (Jer.: ἀφημένον, i. e. *leprosum*, Hebr. עַנְנָה; ἀφημένος, Ionic for ἡφημένος, comp. Field, *ad loc.*), ἀφή = wound in ע.

ἀφρονίζειν, ‘make foolish’, -ίζειν for piel, ἀφρων frequent in α'.

βελτύνειν, make βελτίον, ‘good’, corresp. to βελτιοῦν (Philo), -ύνειν for hiph.

βιότευσις, ‘living, habitation’ fr. βιοτεύειν, ‘live’.

βοθυνώτης, ‘a ditcher, digger’.

βορᾶς, ‘devourer, locust’, *nomen agentis* of βορᾶ = food or gluttony.

βοράτινος, ‘of cedar’, adj. formed after the Hebr. בָּרָתִים; comp. βύσσινος, καρπάσινος, σαπφέρινος, &c.

βρωματίζειν, denominative of βρῶμα, ‘food’, -ίζειν for hiph.

βρωστήρ, fr. **βιβρώσκειν**, 'eat', used for 'moth' as waster and consumer and equivalent in *a'* to **βρωτήρ**.

δένδρωμα, used for tamarisk-tree (**לְשָׁנָה**), formed fr. **δένδρον**; likewise

δενδρών, also for **לְשָׁנָה**.

διαβηματίζειν, denominative of **διάβημα**, 'step' (G *a'* Hesych.) for hiph.

διάβλεψις, var. **ἀνάβλεψις**, 'looking up, seeing'.

διαδηματίζειν, denom. of **διάδημα** for piel.

διαδικασμός, used for 'strife, contention', **δικασμός** = giving judgement (only in Philo).

διαζώνη (**ζώνη** = girdle), like **διάζωμα** and, more rarely, **διάζωσμα** (only Plut. and *a'*), 'girdle'.

διαπρέπεια, 'adornment, glory', frequent in *a'*, der. from **διαπρέπειν**.

διαρπασμα, 'plunder', fr. **διαρπάζειν**, used on a par with **διαρπαγή** (rare).

διάψευσμα, 'falsehood', fr. **διαψεύδειν** (pass. in *a'*), similar to **διάψευσις** (Stobaeus).

διδακτήρ, prob. an instrument that teaches cattle (Hebr. **רַבְבָּתָן רַבְבָּלָה** = ox-goad), literalism; **διδακτήριον**, 'something apt to teach' in Hippocrates.

δινοποιεῖν, **δῖνος** and **ποιεῖν** by composition, 'make or cause rotation'.

διχασμός, fr. **διχάζειν**, used in the same sense as **δίχασις** = division, half (Aratus).

δρομοῦν, denom. of **δρόμος**, 'a running', causal for hiph.

έγκότησις, 'hatred', same as **έγκότημα** in Hesychius.

εἱλίνδησις (accord. to Euseb.), 'a shuddering' (Hebr. **תִּזְבַּח**); but, accord. to Schleusner, *sub verbo*, Athanasius in *Catena*, PP. GG., Tom. II, p. 51, exhibits **δεινησις** (Hesych.: **κίνησις**, **περιστροφή**).

εἰσπράκτης, 'an exactor', εἰσπράκτωρ in Hesych., from εἰσπράσσειν.

ἐκθάμβησις, used in the same sense as θάμβησις (fr. θαμβεῖν) and meaning 'trepidation, alarm, hurried flight'; ἐκθαμβεῖν in § Sirach *et al.*

ἐκλεκτοῦν, fr. ἐκλεκτός=picked out, select, used in pass. only.

ἐκλεκτῶς, adv. fr. ἐκλεκτός, meaning 'purely'.

ἐκλιμάσσειν, used in the same sense as λιμάσσειν, 'be famished, hungry'; ἐκλιμά only in § ('exceeding hunger') and α' ('faintness, languishing').

ἐκλυσμός (BM), stands for a word meaning 'drawing out' (γυγάντιον); it is possible of course that it is corrupted from ἐξελκυσμός (only in *Delf. Medic.*), der. fr. ἐξέλκειν, 'draw out'; both ἐλκειν and ἐξέλκειν are used for γυγάντιον in α'.

ἐκπετασμός, 'spreading out', corresponding to ἐκπέτασις in Plut., der. fr. ἐκπετάννυαι, more frequent πετάννυαι, ἐκ no doubt for preformative 'of' of γυγάντιον.

ἐκτοκεύειν, same as τοκεύειν = τίκτειν, 'give birth to'.

ἐκλεῖσμός, 'supplication for favour or pity', fr. ἐλεεῖν (Att. for ἐλεεισμός).

ἐνάλλαγμα, equiv. to ἐναλλαγή, 'an interchange', both used by α' for 'wantonness, caprice', comp. Suidas, s. v. ἐναλλαγῆναι: τὸ ἀπὸ φιλίας εἰς φιλίαν ἄλλου μεταπηδῆσαι τινος, ἔχθροῦ ὅντος τὸ πρότερον; comp. also Herwerden, s. v. ἐνάλλαξις (= ἐναλλαγή) μηρῶν, *res indecens*.

ἐναλλάκτης, same as above, 'caprice'.

ἐναλλακτικός, used in neut. in the same sense as above.

ἐνασελγεῖν, 'act licentiously', ἐνασελγαίνειν in Diod., Arist., and, acc. to Schleusner, in the *Onomasticon* of Pollux; more frequent ἀσελγαίνειν and its derivatives.

ἐνδύτης, used in the same sense as ἐνδύμα and ἐνδύσις, 'dress, garment'.

ἐνοπλισμός, der. fr. ἐνοπλίζειν = 'to adapt to, to prepare, to equip' (Lycophron, 8, a') and meaning 'armature, armour, or armament' like ὅπλον.

ἔξαμυγδαλίζειν, 'make in the form of ἀμυγδάλη = an almond'.

ἔξαμυγδαλοῦν, same as above.

ἔξανάδοσις, 'a breaking out on the skin', ἔξ for preform. 'ν of ηπεψη, ἀνάδοσις = 'a growth, a bursting forth', fr. ἀναδιδόναι.

ἔξαυχενισμός, compounded fr. ἔξ and αὐχήν (neck), prob. meaning 'stiffneckedness, stubbornness, obstinacy' (Jer. *excervicatio*), though Hebr. פְּנַפְּתָה for which it stands is generally rendered by 'plunder'.

ἔξορθρίζειν, same as ὀρθρίζειν (in 8 and N. T. for ὀρθρεύειν, 'rise early'), ἔξ for preformative 'ν.

ἔξουδενισμός, 'scorn, contempt', fr. ἔξουδενίζειν (Plut.) = ἔξουδενεῖν and ἔξουδενοῦν in 8 and N. T., 'to set at naught'; more frequently -ωσις, common to all.

ἔπιβλυσμός, 'a mist', fr. ἐπί and βλυσμός (fr. βλύζειν 'to bubble') in Stephan's *Glossaria* for βλύσμα = βλύσις, 'a bubbling up'.

ἔπιγαμβρευτής, 'husband's brother', fr. ἔπιγαμβρεύειν, in 8 and a' 'to take a woman to wife as her husband's next of kin'.

ἔπιδοξότης, 'glory', noun formed fr. ἐπίδοξος, 'of repute, glorious'.

ἔπιπόθημα, 'longing, desire', same as ἔπιπόθησις, fr. ἐπιποθεῖν, 'to yearn after'; πόθημα in Hesych. = πόθος, ποθή, πόθησις.

ἔπιρρυψις, fr. ἐπιρρίπτειν, 'cast at'; comp. ῥῦψις = a throwing, hurling.

ἔπιρρυτής, 'an afflux, influx'; comp. ἐπίρρυτος, 'flowing', fr. ἐπιρρεῖν.

ἐπιστημοῦν pass., ‘to make wise’, denomin. of ἐπιστήμη, ‘knowledge’; a similar formation is ἐπιστημονίζεσθαι of Άλλος.

ἐπιτριμμός, ‘a crushing’, fr. ἐπιτρίβειν, ‘to crush’; comp. ἐπίτριμμα, ‘anything rubbed on or worn out’.

ἔργασμα (? Pitra), used in the same sense as ἔργασία and ἔργον ‘deed’.

ἔρεισμός, same as ἔρεισμα, ‘prop, support’; both words used consecutively to imitate a similar variation in form but sameness of meaning in Hebr. (הַנְּשָׁמָר, נְשָׁמָר).

εὐζωνία, ‘armament, equipment’ (Jer. *accinctio*), der. fr. εὐζωνος, ‘well-girded’.

εὐζωνίζειν, ‘attack’, likewise fr. εὐζωνος.

εὐπρεπεῖν (perh. εὐπρεποῦν), denom. of εὐπρέπεια, ‘goodly appearance’.

εὐπρεπίζειν = εὐπρεπεῖν.

εὐωνίζειν, ‘to hold cheap’, fr. εὐωνία, ‘cheapness’ (Polyb.); comp. also εὐωνος.

ἔφοδευτής, ‘one who goes the rounds, a spy’, fr. ἔφοδεύειν.

ἡσυχοῦσθαι, ‘keep quiet’, erroneously attributed to Ḡ by Liddell-Scott: Ḡ always uses ἡσυχάζειν.

θαυμβεύειν, used in the same sense as θαυμβεῖν and θαυμβαίνειν, ‘be astonished’.

θαυμβευτής, *nomen agentis*, der. fr. the preceding.

θυρεοῦν (?), ‘defend’, fr. θυρεός, ‘a large oblong shield’.

ἰξός, stands for some bird of prey, possibly a kite, likewise Vulg. *ixion*; but since this word does not occur in any Greek or Roman author (*ἰξός* means mistletoe, Lat. *viscum*) Bochart in his *Hierozoicon*, Part II, Book VI, ch. 3, suggests oxyn with a view to ὀξύς (sharp, keen of sight, and sound) being used in Homer for a bird. However, *ἰξός* is well preserved and may have received its new meaning from the

fact that it sometimes designates 'the birdlime' (prepared from the mistletoe-berry), comp. Suidas, *s. v.*: ὁ χρῶνται εἰς ἄγρευσιν πτηνῶν.

κακοφρονίζειν, 'to make *κακόφρων*, imprudent, thoughtless', comp. *κακοφρονεῖν* = 'be foolish'.

καλύκωσις, 'meadow-saffron or crocus', from *κάλυξ* 'cup of a flower', *-σις* no doubt an imitation of the Hebr. fem. ending *תַּ* (*תְּלִיאַתְּ*).

καραδοκία, 'eager expectation', fr. *καραδοκεῖν*, wrongly attributed to *Q* by Liddell-Scott.

καταπατάκτης (?), 'an instrument of punishment such as stocks', fr. *καταπατέν*, 'trample down'; Field, however, suggests *καταπηκτήν* (*scil. θύραν*) = a trap-door.

καταπτύρεσθαι, used in the same sense as *πτύρεσθαι*, 'be scared or frightened'.

κατάρροια, 'a flowing down' (like *καταρροή*), der. fr. *καταρρεῖν*.

κατασκεπαστός, 'covered', fr. *κατασκεπάζειν* (Josephus), comp. *σκεπαστός* used in neut. for 'wagon' and in the fem. for 'shed': in our case the fem. stands for 'litter-wagon', for which also *σκεπαστόν* and *σκεπαστή* are used.

κατασπουδασμός, 'amazement', fr. *κατασπουδάζεσθαι*, 'to be earnest or serious'.

κατεπίθεσις, same as *ἐπίθεσις* in ecclesiastical literature, meaning 'imposture, deception', comp. *ἐπιθέτης* = 'an impostor' (Lucianus).

κατέργασμα, 'deed', composed of *κατά* and *ἔργασμα*, *q. v.* *supra*; the ending *-μα* probably in imitation of the Hebr. preformative *וּ* in *תְּלִיאַתְּ*.

κεραμύλλιον, dimin. of *κεράμιον*, 'earthen vessel or vase', though both are used in *a'* for the same Hebr. word; recorded in an inscription, comp. Herwerden, *s. v.*, p. 793.

κιγκλιδωτός, 'lattice-work', comp. *κιγκλίδες* (sing. *κιγκλίς*) = 'latticed gates', fr. *κιγκλίζειν*, 'change constantly'.

κρίωμα = *κριός*, 'ram'; used for 'battering-ram' in *Mathematici Veteres*.

κρουνισμός, 'pipe, spout', fr. *κρουνίζειν*, 'to discharge liquid in a stream', comp. *κρούνισμα*, 'gush or stream'.

κρυφιαστής, 'a revealer of things hidden, hence interpreter of dreams', similar to ecclesiastical *κρυφιο-γνώστης*.

λαιλαπίζειν, 'to agitate by *λαῖλαψ* = storm'.

λαφυρεῖν, 'spoil, plunder', comp. *λαφυρεύειν*, 'to plunder' in *Judith* 15. 11.

λιθόριον (according to *Jer.*, who renders it *acervum et cumulum lapidum quibus vineae et agri purgari solent*), 'heaps of stones, ruins', formed fr. *λίθος*; var. *λιθολογία*, *q. v. infra*.

μισοποιεῖν, composed of *μῖσος* and *ποιεῖν*, 'produce hatred, be inimical to', comp. *μῖσος ἐμποιεῖν* (*Plato, Republica*, 351).

μοναχοῦν, 'make one (*μοναχός*), unite', denom. on *-οῦν* to express *Hebr. piel*.

μοχθηροῦσθαι, 'be troublesome (*μοχθηρός*)', alongside with *μοχθεῖν*, 'be weary'.

μοχθοῦν, 'make weary', *Hebr. hiph.*

μυρεψητήριον, 'ointment-pot', comp. *σ' μυρέψιον* = prepared unguent (*μυρέψημα* and *μυρεψία* elsewhere), *-τήριον* used for instrument.

μυσάζειν, 'come into blood-guiltiness, become guilty of murder', similar to *μυσάττειν* in *Hesych.* and *μυσάττεσθαι* (*Dep.*) elsewhere meaning 'to loathe, abominate'.

μωλωπίζειν, 'to make a *μώλωψ* = a weal or bruise, to beat and bruise severely'; pass. (*μεμωλωπισμένος* = marked with stripes) in *Plutarch*.

νωχελεύεσθαι, 'to be *νωχελής* = sluggish, dull', in Pap. Berol., comp. Herwerden, *s. v.*, p. 1003.

ξυλοπέδη, 'a log of wood tied to the feet' (lit. wood fitters, with which the feet of the captives are bound).

οἰάκωσις, 'a guiding, a governing', fr. *οἰάκιζειν*, 'to steer' (Hebr. **תַּחַזְקָה**, fr. **תַּחַזָּה** 'to steer', comp. **לַחְזָה** 'sailor').

οἰνία, 'fresh or new wine, must', fr. *οἶνος*, 'wine'.

δλιοῦν = *δλιγοῦν* as used by Eustathius for *λιποψυχεῖν*, 'become feeble, swoon', or *δλιγοψυχεῖν*, 'be faint-hearted'.

δπωρισμός, 'wine of the *δπώρα* = the latter part of the summer' (Hebr. **שְׁוִירָה** = new wine, must; comp. also *οἰνία* above).

δραματισμός, 'vision', der. fr. *δραματίζεσθαι* (der. in turn fr. *δρᾶν*) which is peculiar to *α'* and *θ'* (see below), while *δραματιστής* (a seer) occurs also in *σ'*.

δρθρισμός, 'a rising early', fr. *δρθρίζειν* = *δρθρεύειν* in **G** and N. T.

δρνίζειν (?), 'to chirp', denom. of *δρνις*, 'bird'.

δστόνος, equiv. to *δστένος*, 'made of bone (*δστέον*)', hence 'mighty' (Hebr. **מַזְךָ** 'mighty' is related to **מַךָ** 'bone').

δχλάζειν, 'be boisterous' (of a crowd, *δχλος*).

παιδιότης, 'childhood', abstr. of *παιδίον* (dim. of *παῖς*), 'a young child'.

παιδότης, as preceding; possibly the second *ι* fell out by mistake.

παλαίστωμα, 'span, hand-breadth', comp. *παλαιστή*, later form of *παλαστή* = *παλάμη*, 'palm of the hand' (also in *α'*).

παμπληθύειν, 'make numerous', denom. of *παμπληθία*, 'multitude'.

παντοδαπία, 'abundance of all kinds', fr. *παντοδαπός*, 'of every kind, of all sorts'.

παπυρεών, ‘a place of πάπυρος, reeds, rushes’, found in an inscription, Herwerden, *s. v.*, p. 1100 f.: παπυρών = παπυρεών, *locus papyro obsitus*.

παραπληκτεύεσθαι, ‘to be mad’, fr. παραπληξία, ‘derangement, madness’ (in \mathfrak{G}), and παράπληκτος, ‘frenzy-stricken’; corresponding to παραπληκτίζειν in ecclesiastical Greek.

παρατανυσμός, ‘a covering, a screen’, fr. παρατανύειν = παρατείνειν, ‘to stretch out’, identical with παρατάνυσμα in both α' and σ' , see below.

παρέμβλησις, ‘an encampment’, like παρεμβολή (var. βιότευσις, *q. v. supra*).

παστοῦν, ‘make a παστός = an embroidered curtain beside the bed’, hence ‘enclose, surround, shelter’.

πεπιστωμένως, ‘truly, trustworthily’; πεπιστευμένως used by Aristoxenus ap. Stobaei *Florilegium*, comp. also Herwerden, *s. v.*, p. 1146.

περιγώνιον, ‘an angular tool, used in fashioning idols’, comp. γωνία = a joiner’s square, and παραγωνίσκος (in \mathfrak{G}) = a carpenter’s square, or rule for marking angles.

περικαμπής, ‘bent round’, fr. περικαμπή, ‘a bending round’, fr. περικάμπτειν.

περιφλευσμός, ‘violent heat, fever’, fr. περιφλεύειν (only in Herodotus), ‘to scorch, singe all round’; more frequent περιφλέγειν, comp. also περιφλογίζειν from which σ' and θ' derive περιφλογισμός instead of α' ’s περιφλευσμός.

περιφράκτης, ‘he who puts a fence round, who encloses’, fr. περιφράσσειν.

πικραμμός, ‘bitterness’, fr. πικραίνειν, identical with πικρασμός common to all the Greek translators; Schleusner, *ad loc.*, reads here too πικρασμός.

ποιμνιοτρόφος, ‘herdsman, shepherd’, comp. of ποίμνιον, ‘sheep’, and τροφός, ‘feeder’.

ποταμίζεσθαι, or

ποταμοῦσθαι, 'flow, stream', denom. of *ποταμός*, 'river' (in imitation of Hebr. נָהָר and נָהָר).

ποτισμός, 'a watering', fr. *ποτίζειν*, in Papyri, Herwerden, p. 1212.

ποτιστής, 'one who gives to drink, butler', *nomen agentis* of *ποτίζειν*.

πρασιοῦσθαι, 'to form *πρασιά* = garden beds', likewise *πρασιάζεσθαι* (*α'* and *ε'*), *q. v.* *infra* (a play on נָהָר and נָהָר).

πρινέων (so Field and Lagarde, *Jer. περιπέδινόν*, *Vallarsi πρινηών*), 'an ilex-grove' (Field: *locus ilicibus consitus*), *πρινών* = *πρινεών* in Hicks, *Manual of Greek Historical Inscriptions*, *nomen loci* of *πρίνος*, 'an evergreen oak, ilex', comp. *παπνρεών* above.

προσβόλωσις, 'a pushing, a putting to, application' (with reference to a weapon), followed by *στόματα* in the sense of a weapon, probably 'a file' (*στόματα* referring to points, edges, or cuts), comp. *προσβολή* = that which is put upon a weapon, the iron point (in Dio Cassius and Phrynicus).

προσηλύτευσις, 'residence as a stranger', fr. *προσήλυτος* and *προσηλυτεύειν* (in *Θ.*, *α'*, *σ'*, *θ'*, *N. T.*, &c.); *προσηλύτισις* also in Charitonides, *Ποικίλα φιλολογικά*, Athenis 1904, comp. Herwerden, p. 1250.

πρόσθλιψις, 'pressure, oppression', fr. *προσθλίθειν*, 'to press or squeeze against' in *Θ.*

πτέρνωσις, used in the same sense as *πτέρνα*, 'heel, footprint', -*ωσις* probably to imitate the suffix *נִי-* (on the side of 'ן'), since *א'* is consistent in using *πτέρνα* and *πτέρναι* for the forms נָהָר and נָהָר, but *πτερνώσεις* for נָהָר.

ῥιμός (?), 'he-goat, also young he-goat (*גְּמַעַ*'); Montfaucon suggests *κερεινῶν* for *ῥιμῶν*, *κερεῖνός* being used by *א'* for he-goat elsewhere (comp. below), but more likely *ῥιμῶν* is

a corruption of ἐρίφων (φ is easily mistaken for Μ), comp. Jer. 50. 8 where α' renders ἔρηψ by ἔριφος.

ρίξ (?), ‘a cutting instrument of iron, a ploughshare’; Scharfenberg suggests ὅρυξ, ‘a pickaxe or any sharp iron tool for digging’.

σκανδαλοῦν, ‘to cause or make a σκάνδαλον = trap, snare’, for σκανδαλίζειν.

σκασμός, ‘a limping, stumbling’, from σκάζειν, ‘to limp’.

σκληροτένων (BM., where σκληροτερων), ‘stiff-necked’, composed of σκληρός, ‘stiff’, and τένων, ‘sinew of the neck’, similarly σκληροτράχηλος in G.

σούχιος (in connexion with ξύλον) = Lat. *sucinus* or *succinus*, ‘of amber’, comp. σούχιον = amber in Clemens Alexandrinus.

σπείρωμα, ‘a wrapping cloth, a canopy, pavilion’, fr. σπειράσθαι, ‘to be coiled or folded round’, comp. σπείρωσις = σπείραμα in Schol. Arat.

σπίλωμα, ‘speck, spot, stain, blemish’, fr. σπιλοῦν, ‘to stain, soil’ (wrongly attributed to G in Liddell-Scott).

στερεωματίζειν, ‘to effect a στερέωμα = a solid body, the firmament’.

στομίζεσθαι, ‘to take with the mouth (στόμα), to drink’.

συγκολάπτειν, ‘to hew in pieces’, fr. σύν and κολάπτειν, ‘to carve’.

συναντίζειν, ‘to meet with’, comp. συναντιάζειν = συναντᾶν in Sophocles, συν as prefix corresponds to נִתְן as prefix (Hebr. נִתְמַנְּשָׁה).

συνάντισμα, ‘accident’, der. fr. the preceding, equivalent to συνάντημα.

συνεπίθεσις, ‘deceitfulness’, from σύν and ἐπίθεσις, ‘imposture, deception’ in ecclesiastical Greek (Liddell-Scott translate erroneously ‘a joint attack’).

συχνεών, 'a thicket', comp. *συχνός*, 'large, frequent, dense', Hesych.: *συχνά*, *πυκνά*, *συνεχῆ*, *πολλά*, and Suidas: *συχνόν*, *πολύ*, *πυκνόν*.

σφαλμός, 'a trip, stumble, fall', fr. *σφάλλειν*, 'to cause to fall', equiv. to *σφάλμα*.

τέλεσις, 'completion', like *τέλεσμα* and *τελεσμός*, occurs in Herwerden, p. 1438, in the sense of 'payment of a debt'.

τιθηνίζεσθαι or *τιθίζεσθαι* or *τιτθίζεσθαι*, 'to suck', denom. of *τιτθός*, 'the teat or nipple of a woman's breast'.

τιθηνοῦσθαι, 'to suckle, nurse', equiv. to *τιθηνέσθαι*.

τιμοῦν, 'to hold dear', so *τιμοῦν* = *τιμᾶν* in Herwerden, p. 1456.

τονθυστής, 'a mutterer', der. fr. *τονθρύζειν* = *τονθορύζειν*, 'to speak inarticulately, mutter'.

τριχιώτης, 'hairy creature', comp. *τριχωτός*, 'hairy'.

τρυπανισμός, 'a boring, piercing', fr. *τρυπανίζειν*, 'to bore through', in Hesychius.

ὑπερεισχεῖν (? Pitra), 'to be abundant, overflow', perh. r. *ὑπερεκχεῖν*, *supereffundere*, Herwerden, p. 1508.

ὑπερέπαρσις, 'excessive exaltation', fr. *ὑπερεπαλρειν*.

ὑπερεπαρτής = *ὑπερέπαρσις*.

ὑπερφέρεια, 'haughtiness, pride', fr. *ὑπερφέρειν*, 'rise above, be prominent'.

ὑποσπασμός, 'a drawing away, a remitting', fr. *ὑποσπάσθαι*, 'be withdrawn'.

φαγεδαινίζειν, 'to afflict with *φαγέδαινα* = a cancerous sore, canker'.

φαγεδαινοῦν = *φαγεδαινίζειν*, pass. occurs in Hippocrates.

φατνίδεσθαι, 'to be kept at rack and manger', the form *φατνίζεσθαι* occurs in Heliodorus, from which the Byzantine *φατνιστός* is derived.

φιανστής (?), ‘a vinedresser’, Field suggests θριαστής, ‘a planter of fig-trees’.

χείλωμα, ‘a border, rim’, fr. χεῖλος, ‘lip, edge’.

χερμαδίζειν, ‘to throw stones’ (χερμάδιον = later χερμάς, ‘a large stone’, in Homer).

ψαθυροῦσθαι, ‘to crumble away’, denom. of ψαθυρός, ‘friable, crumbling’.

ψηφίον, ‘a small pebble’, dim. of ψῆφος, ‘a pebble used for reckoning’.

Other rare words peculiar to Aquila and found in no other Greek translator of the Bible are the following:—

ἀγνωμονεῖν, ‘to be ἀγνώμων, act unfairly’.

ἀγχόνη, ‘a throttling, strangling’.

ἀκρέμων, ‘a branch, twig’.

ἀκριβολογία, ‘searching, investigation’, liter. ‘exactness in speech or investigation’ (so used in Aristotle’s *Rhetoric*).

ἀκριτεῖ = ἀκρίτως, ‘without judgement’, adv. of ἀκρίτος; the parallel form ἀκριτί occurs in a fragment of Lysias.

ἀμύλιον, dim. of ἀμυλός, ‘a cake of fine meal’ (in Aristotle and Plutarch).

ἀμφορεύς, ‘a jar with a narrow neck’.

ἀναβόησις, ‘a shouting’, fr. ἀναβοᾶν, occurs in Dionysius Halicarnassensis.

ἀνακτίζειν, ‘to produce’, like κτίζειν, in Strabo, ‘to rebuild’.

ἀναλός, ‘without salt, unseasoned’, in Aristotle.

ἀναπηγνύναι, ‘to transfix, crucify’.

ἀναπίνειν, ‘suck in, absorb’.

ἀνάπνευσις, ‘recovery of breath’.

ἀναρρύεσθαι, ‘to draw back, rescue’, so also in Hippocrates.

ἀνασκαφή, ‘a digging up’, in Strabo.

ἀναύξητος = ἀνανξῆς, 'without increase, fruitless, barren'.

ἀναφυή, 'a sprout, growth', occurs in Cyril of Alexandria in the sense of 'an upspringing', as of suckers from a root.

ἀνεξέταστος, 'not searched out, uninvestigated'.

ἀνόδευτος, 'impassable', so Hedyl. ap. Strabo.

ἀνυπερθεσία, 'immediateness, haste', used also by Joannes Chrysostomus; comp. also ἀνυπερθετέν above.

ἀνωφέλεια, 'uselessness', so also Diogenes Laertius.

ἀπόβλεπτος, 'looked on by all'.

ἀποκαραδοκεῖν, 'to expect earnestly', also in Polybius.

ἀποκάτωθεν, 'from beneath', pleonasm for κάτωθεν, but so also Olympiodorus.

ἀποκλεισμός, 'a guard-house', occurs also in Arrianus's Digest of Epictetus's Dissertations; of the same meaning is ἀπόκλεισμα in 6.

ἀπόκομμα, 'a splinter'.

ἀποκοπή, 'a cutting off'.

ἀπόρρευσις, 'a falling off, decay', fr. ἀπορρεῦν.

ἀπότμημα, 'anything cut off, a piece', also in Hippocrates.

ἀραιούσθαι, 'be weak, languish', in Hippocrates and Aristotle: 'to be rarefied'.

ἀρκετός, 'sufficient, enough'.

ἄρμα, 'load, burden', from αἴρειν, 'to raise, lift up', in Hippocrates: 'that which one takes, hence food'.

ἄρνησις, 'a denial'.

ἀρωματίζειν, 'to spice, embalm', also in Dioscorides.

ἀστατεῖν, 'to be unsettled, be a wanderer', in the same sense in 1 Cor. 4. 11.

ἀτέκνωσις, 'barrenness', fr. ἀτεκνοῦν, also in Basilius Ecclesiasticus.

ἄτονος, 'not stretched', hence 'languid, feeble'.

αὐλιστήριον, 'an abode, inn', also in Stobaeus's *Eclogae* and Hesychius, *s. v.* συνθαύβαλοι.

αὐξητικός, 'growing'.

αὐτοφυές (neut. of αὐτοφυής = 'self-grown'), 'grain that shoots up of itself'.

αὐχησις, 'boasting, exultation', fr. αὐχεῖν, also in Thucydides.

ἀφέλκειν, 'to draw away'.

ἀφετος, 'loose, licentious'.

ἀψίνθιον, 'wormwood, poisonous herb'.

βελτιοῦν, 'make good', used also by Philo, equiv. to βελτύνειν, *q. v.* *supra*.

βούλευμα, 'counsel, purpose, design'.

βρασμός, 'agitation, shaking', fr. βράσσειν.

βροχθίζειν, 'to gulp down', fr. βρόχθος, 'mouth', also in Aristotle.

βρωτήρ = βρωστήρ, 'a moth', comp. above.

γάνωσις, 'a brightening, varnishing' in Plutarch, here 'something made of lead or tin', probably 'plummet' (γάν).

γέλασμα, 'laughter'.

γοητικός, 'skilled in witchcraft, beguiling'.

γρόνθος = πυγμή, 'fist', so in Hesychius and other late writers.

γῦρις, 'the finest meal', in Dioscorides and Athenaeus, here 'white flour'.

γύρωσις, 'the making of a γῦρος = circle round a tree', in the *Geponica*, here 'a reeling, going round', fr. γυροῦν.

δαιμονίζειν, 'to act as demon or evil spirit', only mid. and pass. found elsewhere.

δαμάλης, 'young steer', masc. of δάμαλις.

δευτερόγονος, 'feeble, faint'; δευτερογενῆς in Antigonus Carystius = produced later (through feebleness).

δηγμός, 'destruction', in Hippocrates and Theophrastus: 'a gnawing pain, a biting'.

διάζωσμα = διάζωμα and διαζώνη (see above), 'girdle, cornice, frieze', also in Plutarch.

διάπηγμα, 'a cross-beam', occurs also in Philo together with its dim. διαπηγμάτιον.

διαπλοκή, 'intermixture', so in Hippocrates, comp. also διάπλοκος in Heliodorus and διαπλόκινος in Strabo, both meaning 'interwoven'.

διαπόνημα, 'hard labour', as in Plato.

διαπόνησις, 'toil, pain', in Plutarch 'a working at, preparing'.

δίαρρα, 'an elevation, fortification', elsewhere used for 'elevation of style'.

διαυγάζειν, 'to shine', like διαυγίζειν, *q. v. supra*.

διαυγής, 'translucent, transparent'.

διευθύνειν, 'to set right', as in Lucianus and Manetho.

διχάζειν, 'to divide in two', as in Plato.

διψαλέον (neut. of διψαλέος), 'parched ground'.

δυσπάθεια, 'deep affliction', as in Plutarch.

δωροδοτεῖν, 'to give a present, bribe', comp. δωροδοκεῖν, 'to accept a present or bribe'.

ἐγγυμνάζειν, 'make ready, prepare', otherwise 'exercise in'.

ἐγκοιμᾶσθαι, 'stretch oneself out, lie down, sleep'.

εἰκαιότης = εἰκαιοσύνη, 'thoughtlessness', as in Diogenes Laertius.

εἰκασμός, 'measure', elsewhere 'a conjecturing, guessing'.

εἰργμός, 'cage, prison'.

εἰσακόη, 'a listening, hearkening', also in Philo.

εἰσπνεῖν, 'to inhale, draw breath'.

εἰσπράσσειν, 'to exact debts', from which *a'* derives εἰσπράκτης, see above.

ἐκβιαστής, 'executioner', comp. Suidas, *s. v.*

ἐκβιβασμός, 'an execution', found also in the *Basilica*.

ἐκβιβαστής = ἐκβιαστής, 'executioner', as also in Du Cange's *Glossarium ad scriptores mediae et infimae graecitatis*.

ἐκκοπή, 'a cutting down, excavation'.

ἐκμυζάν, 'to squeeze out', as in the *Iliad*, &c.

ἐκνοια, 'loss of one's senses', as in Aristotle.

ἐκπέτασθαι, 'to fly away'.

ἐκπωμα, 'a drinking-cup'.

ἐκυρός, 'a father-in-law', epic for prose *πενθερός* (in *Iliad*).

ἐκχωννύαι, 'to be filled up by the deposit of a river' (of a bay), so in Herodotus.

ἐλαιώδης, neut. 'curd', in Hippocrates 'oily'.

ἐλασις, 'procession', as in Xenophon.

ἐλαφίνης, 'young deer, fawn', likewise in Hesychius.

ἐλαφρύνεσθαι, 'be light', so in Babrius.

ἐμπρηστής, 'one that burns', in Proclus, in a' 'serpent, dragon' (attended by fire).

ἐναυλίζεσθαι, 'to dwell, abide', so in Herodotus, Thucydides, &c.

ἐνικμος, 'humid', as in Aristotle, comp. also Herwerden, p. 502.

ἐξανεγείρειν, 'to excite', so in Euripides.

ἐξερᾶν, 'to vomit'.

ἐξιλεῖσθαι (?), 'to appease', ἐξιλεοῦσθαι in Strabo.

ἐξισωσις, 'equalization', fr. ἐξισοῦν, 'to make equal', in Plutarch and also in Böckh's *Corpus Inscriptionum Graecarum*.

ἐξωμος, 'equipped' (Jer. *expeditus, et exsertus humeris*), in Hesychius χιτῶν ἐξωμος, 'a frock or coat of mail without

sleeves, leaving both shoulders bare', more frequent is the noun ἔξωμίς.

ἐπιγάνιον, 'angle', neut. of ἐπιγάνιος, 'at or of the angle', in Nicomachus the arithmetician.

ἐπίδεσις, 'bandaging', fr. ἐπιδένν, so also in Hippocrates.

ἐπίδεσμος, the same as ἐπίδεσις.

ἐπίδοσις, 'increase, growth'.

ἐπιθεσία = ἐπίθεσις, 'imposture, deception'.

ἐπιπόθησις, 'desire, longing', likewise in N. T. and Clemens Alexandrinus, equiv. to ἐπιπόθημα, *q. v. supra*.

ἐπιπρέπειν, 'to fit, suit', as in Xenophon.

ἐπισκέπτης = ἐπίσκοπος, 'guardian, watch', so in Bekker's *Anecdota Graeca*.

ἐπιστρωφᾶν, frequentat. of ἐπιστρέφειν, 'to visit or frequent'.

ἐπίτριπτος, 'well worn, crushed, oppressed'.

ἐργαστήριον, 'workshop, manufactory'.

ἐσπευσμένως, 'with eager haste', fr. σπεύδειν, also in Dionysius of Halicarnassus.

ἐταιρεῖσθαι, 'to associate with'.

ἐτερόγλωσσος, 'of another tongue, talking indistinctly'.

εὔκαρπος, 'fruitful'.

ἐφαπτίς, 'a soldier's upper garment'.

ἐχιδνα, 'adder, viper'.

ἐψησις, 'a boiling of ointments, ointment-mixture', as in Hippocrates.

ζωρεῖον, 'cage' (for fowl), in Strabo 'a place for keeping animals', *vivarium* (Herwerden).

ζώσις, 'a keeping alive', also found in ecclesiastical literature.

ἥλοῦσθαι, 'become like ἥλος = nails, bristle up', in Clemens Alexandrinus.

θάμβησις, ‘trepidation’, in Manetho ‘astonishment’.

θέναρ, ‘the hollow of the hand’, so in Aristotle (‘palm of the hand’).

θλιβώδης, ‘oppressive’, fr. θλίβειν, also used in ecclesiastical literature (Nilus).

ἰά = ἰωή, βοή, ‘a cry’, classical.

ἰκετικός = ἰκετήριος, ‘fit for suppliants’, found also in Philo and Eustathius.

ἰσχυροποιεῖν, ‘make strong’, late combination, found in Diodorus Siculus, Polybius, and Clemens Alexandrinus who also forms a noun from it: ἰσχυροποίησις = βεβαίωσις, comp. Herwerden, p. 720.

ἰσχυρότης, ‘strength’, in Dionysius of Halicarnassus and Philo.

καγχλάζειν = καχλάζειν, ‘to splash, dash’ (of water); the same form occurs also in Athenaeus and is quoted by Hesychius, only with a different meaning (= καγχάζειν = καχάζειν).

καθησυχάζειν, ‘keep quiet’, intensive of ἡσυχάζειν, also in Polybius and Philo.

κακοθείζεσθαι = κακοθεύεσθαι, ‘to be malicious, act as a madman’, quoted also from Arrianus’s digest of Epictetus’s Dissertations.

καλπάζειν, ‘to trot, gallop’ (of a horse), comp. Suidas s. v.: τὸ ἀβρῶς βαδίζειν, and Herwerden, p. 741.

καμπτός (adj., but used here as noun) = καμπτήρ, ‘track, course’, so also in Aristophanes and *Etymologicum Magnum*.

κάμψις, ‘binding’, in Plato and Aristotle ‘bending’.

καραδοκεῖν, ‘watch eagerly’, from which is der. καραδοκία, q. v. *supra*.

καρπεύειν, ‘have the usufruct of’.

κατάκορος = *κατακορύς*, 'full, dark, saturated' (of colours); comp. Herwerden, p. 763.

καταμέτρησις, 'a measure', from *καταμετρεῖν*, 'to measure out to', found also in Polybius and Sextus Empiricus ('a measuring out').

καταπέτεσθαι, 'settle down' (of a bird).

κατάποσις, 'swallow, gullet', later meaning, being used in Plato and Aristotle for 'deglutition, a gulping down'.

καταφορά, 'a lethargic attack', in this sense only in Hippocrates, also Herwerden, p. 776 (*obdormitio*).

κατούλωσις, 'healing of a wound, cicatrization', fr. *κατούλον*, occurs only in Dioscorides.

κένωμα, 'emptiness', so in Polybius, Plutarch, &c.

κιρρός, 'tawny, orange-tawny', used in the neut. for 'refined, pure gold'.

κλάνιον, 'bracelet', comp. Hesych. *κλάνια*, *ψέλλια βραχίονων*.

κλόνησις, 'agitation', in Hippocrates and Quintus Smyrnaeus, from *κλονεῖν* (ecclesiastical *κλονίζειν*).

κλόνος, 'turmoil, confusion', poetical (in Homer and Aeschylus).

κητσμός = *κυῆσις*, 'an itching', medical (Hippocrates).

κολοβότης πνεύματος, 'shortness of breath' in speaking, so used in Plutarch.

κράββατος, late for Attic *σκίμπους*, 'a small couch, low bed', frequent in N. T. and later writers.

κρηπίδωμα, 'enclosure, outer court', in Diodorus Siculus 'foundation, groundwork' (written also *κληπεῖδωμα*, Herwerden, p. 841), also in Byzantine writers.

κροκύφαντος (subst.) = *κεκρύφαλος*, 'reticule', so in Galenus.

κρύος = *κρυμός πάγος*, 'frost', 'hail?'.

λαμπηδών, ‘lustre’.

λάρναξ, ‘box, coffer’.

λειοῦν, ‘to make smooth’ (*λεῖος*), so also in Marcellus Sidetes.

ληκύθιον, ‘a small oil-flask’, dim. of *λήκυθος*.

λιθέα (so Diodorus Siculus), *λιθία* (in Strabo) = *λιθεία*, ‘a fine stone’.

λιθολογεῖσθαι, ‘become a heap of stones, ruins’; elsewhere only the act. is found, meaning ‘to pick out stones for building’ (Pollux).

λιθολογία, ‘a heap of stones, ruins’, in Aelius Moeris, ed. Pierson, 53, ‘a building with stones’.

λιχάς, ‘handful’, in Pollux ‘the space between the forefinger (*λιχανός*) and thumb’.

μακρυσμός, ‘a long interval’, so in Aristotle.

μασχάλη, ‘a hollow’, elsewhere ‘armpit’ (the hollow under the arm), and in Theophrastus ‘the hollow under a fresh shoot’.

μελανοδοχεῖον, ‘an ink-stand’, as in Pollux.

μέταρσις, ‘transplantation, removal’, found also in Theophrastus.

μίσθωσις = *μίσθωμα*, ‘price, wages’, also used by the orators Isaeus and Demosthenes.

μορφοῦν, ‘to sketch’, in the same sense also *Anthologia Palatina*.

μόρφωμα, ‘form, figure’ (used as an idol).

μότωσις, ‘a lint dressing’ for a wound, occurs only in Hippocrates alongside with *μότωμα*.

μυρίκη, ‘a shrub or bush thriving in marshy ground, the tamarisk’.

μυθίζειν, ‘mock, sneer’, in which sense it occurs already in Theocritus.

μυχθισμός, 'mocking, jeering', in this sense nowhere else.

νακτά (neut. pl. of **νακτός** = close-pressed, solid), 'frontlet-bands, phylacteries', in Hesychius **τὰ νακτά**, 'felt'.

νεανιότης, 'youthfulness', equiv. to **νεανικότης** in ecclesiastical literature.

νέφωσις, 'cloudiness', also in Philo and Heliodorus, Herwerden (from Philo), p. 990: *nubile coelum*.

νυμφευτής, 'wife's father'.

νωθρεύεσθαι, 'to be sluggish, tarry'.

έσανον, 'an image, statue', of a god, so in Euripides.

οἰκοδόμημα, 'capital of a pillar', elsewhere 'building, structure'.

όλοτελῶς (adv. of **όλοτελής**), 'completely', used by Suidas to explain **όλοσχερῶς**.

όμβρεῦν, 'pour out' (of speech).

δξυντήρ, 'a sharpener', so in *Anthologia Palatina*, in Herwerden, p. 1044: **δξυντρον, acuendi instrumentum**.

δρύκτης, 'digger,' hence 'mole'.

δστέωσις, 'framework of bones', as in Eustathius.

δστώδης, 'bony', in Xenophon and Aristotle.

ούλος = **ἴουλος**, 'a corn-sheaf'.

δφρυούσθαι, 'to be peaked' (of a mountain), elsewhere 'to be supercilious'.

παγίδευμα, 'net, snare', so also in Eustathius; **παγιδεύειν**, 'entrap' in G, a' σ' θ', and N. T.

παγκτησία, 'perpetual possession', in Pollux 'entire possession'.

πάμμικτος = **παμμιγής**, 'mixed of all sorts', occurs also in Aeschylus.

παραγραφίς, 'a writing instrument, a stylus', so also in Pollux.

παροδίτης, 'a passer-by, a traveller', so in Hippocrates.

παστάς, 'door-post', elsewhere 'colonnade, piazza, corridor' (Lat. *porticus*).

περατής, 'a Hebrew', in Josephus 'one of the country over the water, of Peraea'.

περιδιώκειν, 'to pursue on all sides', in Strabo and Sextus Empiricus.

περιστερίς = περιστέριον, dim. of περιστερά, 'pigeon, dove', elsewhere found only in Galenus and Papyri Berolinenses (Herwerden, 1162).

πήρωσις, 'blindness' (Herwerden, 1172: *caecitas*), originally 'mutilation', comp. πήρωσις τῶν ὀφθαλμῶν, τῆς ἀκοῆς in Plutarch.

πυμελής, 'fat', as in Lucian.

πλαδαροῦσθαι, 'become soft and flabby, be loosened', as in Eustathius.

πλατύτης, 'breadth, width'.

πλεονέκτημα, 'gain, profit'.

πλῆξις, 'stroke', so in Timaeus and Plutarch.

πολύχνη, 'a small town', in Callimachus and Plutarch, in earlier writers as a proper name.

πρηστήρ, 'a hurricane'.

πρίνινον (neut. of πρίνινος, made of πρῖνος = 'oak'), 'an oak, ilex'.

πριστήρ, 'a saw', so also in Aretaeus.

πρόσκρουσις = πρόσκρουσμα, 'an obstacle, snare', in this sense nowhere else.

προσπλοκή, 'a close embrace', in Artemidorus, used in a for 'corselet'.

προσράσσειν, 'to dash against', as in Pausanias.

προσρηγύναι, of the same meaning as the above.

προσφιλία = προσφίλεια, 'kindness'.

πτωματίζειν, 'cause to fall', also in Cyrill.

ρινόκερως, 'wild ox', of the nose-horn variety (in Hesych. 'Ethiopian bird').

ριπτάζεσθαι, 'to swoon away', comp. Herwerden, p. 1288.

σεβάζεσθαι, 'to fear', in the *Iliad* and also in later writers.

στιζειν, 'fatten', part. used for the 'crop of a bird'.

σκαλεύειν = σκάλλειν, 'search, probe'.

σκάλευσις, 'a search, quest', in this sense nowhere else.

σκελισμός, like σκέλισμα, 'a snare', in ecclesiastical literature, but here it appears to stand for 'worthlessness'.

σκεπαστός, in the fem. and neut. 'a tilted wagon', in the neut. also in Herodianus, the fem. in Eustathius means 'a shed'.

σκευαστής, 'a preparer', only in mediaeval Greek.

σκιρροῦσθαι, 'to become indurated, be ingrained', as in Hippocrates.

σκόπευσις, 'a look-out', quoted also from a scholion to Lycophron.

σκοπευτής = σκοπός, so in Eustathius.

σκοτομηνία, 'darkness', comp. Herwerden, *s. v.* σκοτόμανα, p. 1335.

σκοτώδης, 'dark, obscure'.

σκυλευτής, 'one who strips a slain enemy', found in Byzantine literature.

σταγετός, 'a drop', ecclesiastical (Nilus).

στερέμνιος, later form of στερεός, 'stiff, firm'.

στιβάς, 'bed, mattress', here 'row, line', hence Schleusner suggests στιχάδες for στιβάδες.

στιλπνότης = στιλβότης, 'something that shines or glitters' in Plutarch, here used for 'fresh oil'.

στρώτης = στρωτήρ, 'one that spreads', Lat. *strator*, as in Plutarch.

συγκοιτάζεσθαι, 'to have sexual intercourse with', found

only in med. Greek (the act. in Tzetzes, the pass. in Zonaras).

συγχωνεύεσθαι, ‘to be melted’, only act. found elsewhere.

συγχωνύναι, ‘to heap up’.

συζυγία, ‘a union, coupling’, like *σύζευξις* and *συζυγή* (the latter in Herwerden, p. 1377).

σύζυγος, ‘comrade, beloved’.

συμμετρία, ‘proportion’.

συμποσιάζειν, ‘to drink heavily’, also in Heliodorus.

σύμφυλος, ‘fellow, relation’.

συναλλαγή, ‘intercourse’, in *a'* also ‘sexual intercourse’.

συναναλαμβάνειν (in Plutarch and Athenaeus), in the mid., ‘to take hold of itself’.

συναναπλέκειν (intrans.), ‘to be entwined, folded’, so also in Eumathius.

συνεκτικός, ‘chief, head’.

συνεταιρίζεσθαι, ‘to be somebody’s companion’, the mid. in Photius.

συντομή, ‘an edict’, in this sense nowhere else.

συστάς, ‘cistern, reservoir’, so also in Strabo.

συστολή, ‘contraction or spasm of the heart’.

σφακτής, ‘slayer, murderer’, also in Zenobius.

σφοδρότης, ‘muchness’, elsewhere ‘vehemence, violence’.

τείχισμα, ‘wall or fortification’, in Euripides and Thucydides.

τελείωμα = *τελείωσις*, ‘completion’.

τενοντοκοπεῖν, ‘to cut through the neck, behead’.

τενοντοῦν = *τενοντοκοπεῖν*.

τίτθη, ‘a nurse’.

τραγάκανθα, ‘a low shrub’, so in Theophrastes and Dioscorides.

τράγημα, ‘sweetmeats’.

τρῆσις, 'orifice', as in Aristotle.

τρισκελίς, 'a three-legged instrument'; only the adj. τρισκελής occurs elsewhere.

τρισμός = τριγμός, 'a shrill cry, scream', here 'distress'.

τροχάζειν, 'cause to run'.

τρύξ, 'dregs'.

τρυφερία, 'luxury, daintiness', like τρυφερότης (Rufus Ephesius and a').

ὑδραγώγιον, 'an aqueduct', as in Böckh's *Corpus Inscript. Graec.*, in Strabo ὑδραγωγεῖον.

ὑπέρβασις, 'a passing over', instead of ḡ's πάσχα and σ's φασέχ.

ὑπερέκχυσις, 'an overflowing', in Heliodorus and Plutarch.

ὑπερεπαίρειν, 'to exalt' (in Appianus), from which a' derives ὑπερέπαρσις, *q. v. supra*.

ὑπερκρίνεσθαι, 'to be judged superior', only here and in Bekker's *Anecdota*.

ὑπόχυμα, 'a blinding humour suffused over the eye', in Galenus and Clemens Alexandrinus.

ὑστέρησις, 'a deficiency', used also in N. T., equiv. to ὑστέρημα of ḡ.

φαγέδαινα, 'confusion, panic' (in this sense nowhere else), from which are derived φαγέδαινίζειν and φαγέδαινοῦν, *q. v. supra*.

φεγγοῦν, 'make bright', from φέγγος, 'light', in Hesychius φέγγειν = φαίνειν.

φόβημα, 'terror', in Sophocles.

φολιδωτός, 'full of scales'.

φρούρημα (poetical), 'that which is watched or guarded', here it seems to stand for a Hebr. word meaning 'a spring' (גְּבַעַת).

φρούρησις, 'a watching', in Böckh's *Corp. Inscr. Graec.*, here for a Hebr. word meaning 'a balsam-tree'.

χάρμα, 'a joy, delight'.

χεῦμα, 'that which is poured out' (Lat. *fusio*), poetical, here for 'corn, grain'.

χρεμέτισμα, 'a neighing, whinnying', in *Anthologia Palatina*.

χρεοδοσία, 'the payment of a debt' in Herodianus, here 'the pledge as security for a debt'.

χυδαιοῦσθαι, 'to be decayed', later in Chrysostom, the act. in Epiphanius.

In studying Aquila's diction it is also important to compare it with that of his contemporaries and compeers, above all with that of Symmachus and Theodotion, and thereby establish a criterion for their mutual vocabulary and what singular words are common to some or all of them. It goes without saying that by standardizing their points of agreement we at once fix also their points of variance, thus enabling us to attribute a doubtful reading to its proper source.

Common to all the three (usually banded together under the general and ill-defined signature of *λοιποί*) are the following :

ἀκροβυστίζειν, 'to regard as uncircumcised' (ἀκρόβυστος), comp. ἀκροβυστεῖν, 'to be uncircumcised' in *G*, fr. ἀκροβυστία.

ἀκρόβυστος, as above, also in ecclesiastical literature.

ἀλίκμητος, 'seasoned with salt', elsewhere 'worn down by the sea'.

ἀμείβειν, 'repay', epic.

ἀναβλύειν, 'gush forth' (of speech).

ἀναβλύζειν = ἀναβλύειν, poetical.

ἀναβλύσσειν = ἀναβλύζειν.

ἀναπνοή, 'breath'.

ἀπόρος, 'poor'.

βθέλλιον, 'a fragrant and transparent gum from a plant', occurs also in Dioscorides, comp. also Herwerden, p. 270.

βρόγχος, 'the trachea, windpipe'.

διασταθμίζειν, 'to weigh, to regulate', διασταθμᾶσθαι with the same meaning in Euripides, comp. σταθμᾶσθαι above and σταθμίζειν below (α' and σ'); both forms seem to have been used by α'.

δικασία = δίκη, 'strife, dispute', der. fr. δικάζειν, nowhere else.

δρομάς (*scil. κάμηλος*), 'a running' (camel), hence 'young camel, dromedary'.

ἐκκλισις, 'a turning out of one's course, a deflexion', as in Plutarch.

ἐκλογή, 'a choice'.

ἐκφθείρειν, 'to destroy utterly'.

ἐμβράσσεσθαι, 'rage violently' (of the sea), only the simplex is found elsewhere.

ἐμβρίμησις, 'indignation', for ḡ's ἐμβρίμημα, both der. fr. ἐμβριμᾶσθαι.

ἐμπρόθεσμον (neut. of ἐμπρόθεσμος, 'within or before the stated time'), 'end'; for an adv., ἐμπροθέσμως, comp. Herwerden, p. 487.

ἐνόχλησις, 'an annoyance', like ὕχλησις.

ἐπανακάμπτειν, 'to come back again', also in Aristotle.

ἐπένδυμα, 'an upper garment' in Plutarch, used here exclusively for the 'ephod'.

ἐπιπόλαιον, 'something on the surface, something floating', neut. of ἐπιπόλαιος.

εὐαρέστησις, 'pleasure', as in Dionysius of Halicarnassus and Clemens of Alexandria (comp. Herwerden, p. 600).

ἡμικόρος, 'a half-*κόρος*' (a dry measure), *ἡμικόριον* in Hesychius.

ἰχθυακή = *ἰχθυική* (in Ḡ, comp. also Herwerden, p. 721) = *ἰχθυηρά*, 'of fish'.

κάθυγρον (neut. of *κάθυγρος*, 'very wet'), 'a swamp'.

καταμεγαλύεσθαι, 'to exalt oneself against', only in ecclesiastical literature.

κέρκιον, dim. of *κέρκος*, 'tail of a beast'.

κνίς = *κνίδη*, 'a nettle', also in Oppianus.

κορμός, 'trunk of a tree'.

κοσκίνωμα, 'a grating or lattice-work', 'sieve-work', fr. *κόσκινον*, suffix *-μα* probably for a preform. 'ו' in Hebr. (רְבָקָם).

λαϊκός, 'of the people, common', used in ecclesiastical literature.

λαϊκοῦν, 'make common, desecrate', likewise ecclesiastical.

λεπτοκοπεῖν, 'chop fine or small', also in Dioscorides.

μάλη, colloquial form of the following.

μασχάλη, 'armpit, a hollow'.

μελαίνεσθαι, 'become black'

μεταφυτεύειν, 'to transplant'.

μυζᾶν, 'to suck'.

μυσοῦν, 'to commit an abomination' (*μύσος*).

δλισθηρός, 'slippery'.

δλμος, 'a mortar', as in Hesiod and Herodot.

δμαλός in neut. and fem., 'a plain'.

δριθετεῖν, 'to set boundaries' (*ὅρια*).

παραστάς = *φλιά*, 'doorpost'.

πελέκανος, 'a water-bird'.

περιαμαρτίζειν, 'offer a sin-offering'.

περινοεῖν, 'consider well'.

περιστεφανοῦν, 'to enwreath, encircle'.

περίφραγμα, 'a place fenced round, an enclosure'.

προσερίζειν, 'to provoke to anger', elsewhere 'to strive with or against'.

προσεριστής, 'rebellion', from the above.

πρωτοτοκία, 'first-birth', fr. **πρωτόκος**, comp. also **πρωτόκιον** with the same meaning in **G**.

πτῆσις, 'terror', fr. **πτῆσσειν**, cited also from Aristotle.

πυρόν, 'a fire-offering'.

πυρρούσθαι, 'be red' (**πυρρός**).

σκορπισμός, 'a scattering', in Byzantine **σκόρπισμα**, both fr. **σκορπίζειν**.

στίμμι, Lat. *stimmi* or *stibium*.

στρεβλοκάρδιος, 'perverse of heart', from which the Byzantine **στρεβλοκαρδιῶν**.

στρουθοκάμηλος, 'an ostrich'.

συκόμορος, Lat. *sycomorus*, Hebr. *šikmah*.

συμβολοκόπος, 'addicted to feasting', from **συμβολοκοπεῖν** in **G** α' θ' and Philo, the latter employs also the adj. according to Herwerden, p. 1880: *qui studet coenis*.

συμπλημελεῖν, 'to sin together with', **πλημμελεῖν**, 'go wrong, offend', in classical writers.

συνεσφιγμένος, 'closely woven or knit together', an adv. **συνεσφιγμένως** in Byzantine literature.

σύσφιγκτος, 'laced close together', from **συσφίγγειν**, in the neut. 'chain'.

τριχιῶν (part. of **τριχιῶν**), 'a hairy being, hence satyr, demon', in this sense nowhere else.

ντοτούφειν, 'kindle with a smouldering fire'.

χλευαστής, 'a mocker, scoffer', in Aristotle, &c.

ψεῦσμα, 'fraud', in Plato.

Common to Aquila and Symmachus:—

ἀδημονεῖν, 'to be dismayed', in classical writers.

ἀθροισμός = ἀθροιστις, 'a gathering, condensation' in Theophrastus, here 'all at once-ness, moment'.

ἀμεριμνεῖν, 'to be ἀμέριμνος, free from care', in Iamblichus and ecclesiastical literature.

ἀμυρίτης, unintelligible as it stands, but Field suggests ἀμορίτης, from ἀμόρα, in Hesychius: σεμίδαλις ἐφθῆ σὺν μέλιτι, in Athenaeus: μελίτωμα πεπεμένον; the Hebr. is doubtful.

ἀναβόλαιον (also ἀναβολάδιον), 'a mantle', also ecclesiastical, the fuller form also in Papyri, comp. Herwerden, p. 100.

ἀναζωοῦν, 'to recall to life', equiv. to ἀναζωοποιεῖν, both ecclesiastical.

ἀνασείειν, 'to threaten with', also Herwerden, p. 116: *minari*.

ἀνασκολοπίζειν = ἀνασταυροῦν, 'to impale', ἀνεσκολοπισμένη (*scil. ὁδός*) stands for 'a paved road, highway'.

ἀναταράσσειν, 'excite, confound', as in Plato.

ἀνευόδωτος, 'that does not prosper', composed of alpha privative and εὐόδωτος, fr. εὐόδοοῦν.

ἀνυπαρξία, 'non-existence, nonentity' in Sextus Empiricus, here 'calamity, destruction'.

ἀπόβλητον (neut. of ἀπόβλητος, 'worthless', in ecclesiastical literature 'excommunicated'), 'a foul thing, refuse'.

ἀπόθετος, 'hidden'.

ἀσπλαγχνος, 'merciless' (so in Hesychius in the adv.), from which is derived ἀσπλαγχνεῖν, *q. v. infra*.

ἀχλύς, 'a mist, cloud', poetical.

βεβαιότης, 'firmness, steadfastness'.

βροχωτός, 'in meshes or squares', Lat. *laqueatus*.

βρύχημα = βρυχηθμός and βρυχή, 'a roaring'.

δεκάκις, 'ten-fold'.

διαβαστάζειν, 'to carry over'.

διαψηλαφᾶν, 'to handle something', cited also from Oribasius.

διδυμοτόκος, 'bearing twins', also in Aristotle together with the verb.

δυσαρεστεῖσθαι, 'to be ill-pleased', as Dep. in Polybius.

δωροκοπία, 'a bribery', from δωροκοπεῖν in G.

ἐγκατάσκευος, doubtful, Jer. renders *pretiosus*, which would seem to favour Schleusner's suggestion to read ἐν κατασκεύαις, &c., despite Field's opposition.

εἵλημα, 'a veil, wrapper', as in Stobaeus.

ἐκβράσσειν = ἐκβράζειν, 'cast on shore'.

ἐκδοκιμάζειν in the sense of δοκυμάζειν, 'assay or test'.

ἐκπληξίς, 'fear, consternation'.

ἐπίπλαστος, 'idol'.

ἐπιφθέγγεσθαι, 'to utter, pronounce'.

ἐποχή, 'check, cessation'.

ζύγιον, late form of ζυγόν.

ἡμέρευσις in the accus., 'by day', a similar formation is ἡμερησία = καθ' ἡμέραν, *quotidie*, in Herwerden, p. 641.

θηρατής, 'a hunter' (of dogs).

θολοῦν, 'make muddy'.

ἰπτασθαι, late form of πέτεσθαι.

κακουχία, 'wretchedness', as in Polybius.

κάρωσις, 'heaviness in the head, drowsiness' in Hippocrates, here 'reeling'.

κατακόσμησις, 'an adorning', as in Plutarch.

κατάπομα, 'something swallowed', comp. πόμα = πῶμα, 'a drink, a draught'.

κατισχυρεύεσθαι in the part., 'awe-inspiring, terror-striking'.

κερεῖνός = **κεραός** and **κεροῦχος**, ‘possessing horns’ (*κέρας*), hence ‘he-goat’.

κλάδευσις = **κλαδεία**, ‘a pruning’, fr. **κλαδεύειν**, also in the *Geoponica*.

κλύζειν, ‘to dash over’ (of water).

κονίεσθαι, ‘roll in dust’.

κοσκινίζειν = **κοσκινεύειν**, ‘to sift’, as in Dioscorides.

κροκυφάντωτος in the neut., ‘lattice-work’, as if from a verb **κροκυφαντοῦν**, comp. **κροκύφαντος** ‘woven’.

λικμητής = **λικνίτης**, ‘a winnower, scatterer’, like **λικμητήρ**, fr. **λικμᾶν**; for a fem. form **λικμητρίς** comp. Herwerden, p. 891.

μαγάζος neut., ‘chest, treasury’, not having the remotest connexion with any Greek root or vocable, and hence considered by some as a transcription from the Hebrew (מָגָז = מָגָז) in Hellenistic garb, so Semler, based on Theodoret, *ad loc.* : ἀπὸ τοῦ Ἐβραίου ἐξελληνίζει.

μῆνη, ‘moon’, poetical.

μυρσινεύον, ‘myrtle-tree’; comp. **μυρσινῆον** = **μυρσινών**, ‘a myrtle-grove’.

ὄνας = **ἡ ὄνος**, ‘she-ass’.

παρατάνυσμα = **παρατανυσμός**, *q. v. supra*.

περιειλεῖσθαι = **περιείλεσθαι**, ‘to swathe oneself’.

περιτραχήλιον, ‘a neckpiece’, also in Plutarch.

πιμελή, ‘fat’.

προσκόπησις = **προσκοπή**, *Jer. inspectio*.

πτισάνη, ‘peeled barley’.

σαπρίζειν, ‘to make rotten’ (*σαπρός*), the pass. occurs in Hippocrates.

σείστρον, ‘a rattle’ used in worshipping God, described in Plut. as used in the worship of Isis.

σκάλιστρον = **σκαλιστήριον** = **σκαλίς**, ‘a hoe’, according to Norberg who is supported by Field; Schleusner, however,

considers it a corruption from *σκεπαστήριον* or *σκέπαστρον*, 'a veil'.

σκοτασμός, 'the state of darkness', as also in Dioscorides.

σταθμίζειν = *σταθμᾶν*, 'to weigh', also in Eustathius and Suidas.

στατήρ, used for *shekel*.

στύραξ, 'a gum or resin used for incense', Lat. *styrax*.

συνάφεια = *συναφή*, 'sexual intercourse', as used by Moschios.

σφυγκτήρ, 'a lace, band' in later Greek, here 'plaited work or setting'.

τέλμα, 'mud, mire'.

τρυφητής, 'a voluptuary', as in Diodorus Siculus and Athenaeus.

φαλάκρωσις, 'baldness'.

φολίς, 'a horny scale'.

Common to Aquila and Theodotion:—

ἀγριοβάλανος, 'a wild *βάλανος* or acorn'.

ἀκριβαστής, 'a close inquirer', cited in Herwerden, p. 58.

ἀναξαίνειν, 'to break open anew'.

ἀνοησία, 'want of understanding', so in Suidas.

ἀσπλαγχνεῖν, 'to be merciless', denom. of *ἀσπλαγχνος*.

βανασία, 'handicraft', here equiv. to *ὑπερηφανία*, 'dignity, pride', comp. Schleusner, *ad loc.*

βραχιάριον = *βραχιονυστήρ*, 'an armlet'.

διασωσμός, 'escape', fr. *διασώζειν*.

διατορεύειν, 'to engrave', so in Sophocles and Plutarch.

ἐκδικία = *ἐκδίκησις*, 'an avenging'.

ἐκμύζησις, 'a squeezing out', from *ἐκμυζᾶν*, also in Dioscorides.

ἐμβόλισμα, 'a patch'.

ἐμπτίσσεσθαι (ἐν and πτίσσειν), 'to peel off'.

ἐνδεσμεῖν = ἐνδεσμεύειν, 'to bind', also in Dioscorides.

ἐπιλύειν, 'to solve, explain'.

εὐσχολία, 'leisure', also in Longus.

ἰάνθινος, 'violet-coloured'.

καρτεροῦν, 'to strengthen'.

λαιλαπάδης, 'stormy', as in Hippocrates, fr. which λαιλαπίζειν, *q. v. supra*.

λυγμός = λύγξ, 'a spasmodic affection of the throat, hiccough'.

μετεωρότης, 'height, loftiness'.

νικοποιός, 'he who causes victories'.

ξυστρωτός (as if from ξυστροῦν), in the neut. 'carved wood or ornament, fluted work'.

όραματίζεσθαι, 'to see', from which α' derives ὄραματισμός, *q. v. supra*.

παράκλητος, 'a comforter', as in N. T. and ecclesiastical literature.

πενθεινός, 'mournful', fr. πενθεῖν.

περίστρωμα, 'a coverlet', fr. the following.

περιστρωνύναι = περιστορευνύναι, 'to spread all round'.

πλάστης, 'a creator', as in Philo and ecclesiastical literature.

πλέγμα, 'plait, chaplet'.

σκαμβοῦσθαι, 'be twisted', the act. in Athanasius.

στενοῦσθαι, 'become narrow'.

στήλωμα = στήλη, 'a pillar', -μα due perhaps to pref. 'ם' in Hebrew.

στρεβλοτής, 'crookedness', also in Plutarch.

συμπεριπλέκειν (ἐν ἀγάπαις), 'have sexual intercourse', so used also in ecclesiastical literature.

φθογγή, poetical form of φθόγγος, 'sound, voice'.

Common to Aquila and Quinta:—

ἀποκλάνω, 'to cleave'.

γεννηματίζειν, 'cause to grow, produce'.

πρασιάζεσθαι, for which comp. *πρασιοῦσθαι* above.

Common to Aquila and Sexta:—

μεγεθύνειν = μεγαλύνειν, 'make great'.

παραδοκᾶν (?), probably *παραδοκεῖν* = καραδοκεῖν, 'to watch eagerly'.

πτηνός in the neut., 'a winged being or substance'.

σκιρτοῦν, 'cause to leap or bound', same as Ḳ σκιρτοποιεῖν.

APPENDIX II

AQUILA REMAINS IN SYRIAC AND LATIN

ASIDE from the original Greek renderings of Aquila discussed in this treatise there is a great number of such readings in Syriac translation on the margin of the Syro-Hexapla.¹²⁵ Field, in his compilation of the Hexapla, incorporated all these Syriac passages in the notes, while giving in the text (in small type) a Greek re-translation based on the style of the translator.¹²⁶ In like manner, some Aquila readings are found only in Latin translation, in Jerome's elaborate expositions of the Scriptures, especially of the Prophets, where the Church Father, contrary to his highly commendable custom to quote threefold,¹²⁷ thought it sufficient to give a Latin translation only. In Field's

¹²⁵ The Syro-Hexapla is the Syriac translation of the Septuagint made by Paul of Tella about 616 c. e. from a copy of Origen's Hexapla (viz. its fifth column), and hence including also the asterisked and obelized passages with their respective signatures of α' σ' θ' &c. This important codex, which was still intact in the days of Andreas Masius, as may be gathered from his work on Joshua (*Iosuae imperatoris historia illustrata atq. explicata*. Antwerpiae, 1574), is now extant only for the Hagiographa and Prophets in the Ambrosian Codex published photolithographically by Ceriani in 1874 as vol. VII of his *Monumenta Sacra et Profana*. Other fragments, scattered in various minor manuscripts in London and Paris and covering portions of the Historical Books, have been collected and edited by Lagarde in the first part of his *Bibliotheca Syriaca (Veteris Testamenti Graeci in sermonem Syriacum versi fragmenta octo. Gottingae, 1892)*.

¹²⁶ On this important work of Field comp. his *Otum Norvicense sive tentamen de reliquiis Aquilae, Symmachi, Theodotionis e lingua Syriaca in Graecam convertendis*. Oxonii, 1864.

¹²⁷ The Hebrew in transliteration, the original Greek of the various versions, and a Latin translation. Examples are profuse in Field's notes.

Hexapla these Latin quotations occupy a place in the text, and are supplemented by remarks in the notes.

An examination of these Syriac and Latin remains bears out the truth of the results arrived at in our previous discussion. They serve to confirm the extreme literalness in both grammatical and lexical matters which we found to be the chief feature of our translator.¹ They add little to an appreciation of Aquila's manner of translation. On the other hand, they are important and quite valuable for an estimation of his manner of interpretation as exemplifying the general trend of Jewish exegesis and for a knowledge of the condition of the Hebrew text in his days. In the following, therefore, attention is paid only to points of text and exegesis.

Gen. 38. 5 וַיְהִי בַּקְרֵת הָעָזֹן et factum est ut mentiretur in partu, postquam genuit eum; der. from קָרֵב despite ḡēv Xaṣṣāl and Jewish tradition, which construes it as the name of a place. Comp., however, Rashi *ad loc.*: ואומר אני: מִלְחָמָה נִקְרָא כִּי בַּלְשׁוֹן הִוֵּה אַכְזָב עַל שְׁמָה שְׁפָסָחָה

Exod. 13. 16 וְלֹטַטְפָּת 16, perhaps der. from מְפַפָּת 'to trip, move quickly' in Isa. 3. 16; but Field prefers another reading from cod. X καὶ εἰς τακτά, claiming that a' der. it from the talmudic מְפַפָּת 'heap up, make dense'.

Ibid., 28. 6 *et al.* מְכַמְּלָא קְרָבָן שְׁבִי, der. from 'to change', as pointed out in § 30.

Lev. 5. 2 אָוֶן נְפַשְׁת אֲשֶׁר תַּגַּע בְּכָל־רְבָר טְמֵא . . . qui conspurcaverit se verbo aliquo inquinato (quoted by Field from Procopius), free and literal at the same time, but probably based on some Midrash to the effect that one is defiled not only by touching unclean things but even by pronouncing bad words.

Num. 11. 8 כְּמַעַם קָרְבָּן לְשֵׁד הַשְּׁמָן;

דָּלְשׁ **ת** is der. from 'לֹשׁ knead', comp. **תָּלְשׁ** and **לָשׁ** is der. from 'לֹשׁ' 'knead', comp. **תָּלְשׁ** and **לָשׁ** and **לָשׁ**. Rashi suggests *notariōkon*: **לִשׁ** שְׁמָן דְּבָשׁ = **לָשׁ**. But Greek sources credit *a'* with *τοῦ μαστοῦ ἔλαιον*, in agreement with the Rabbis who construe it as **שְׁרָא** 'breast'.

Ibid., 21. 19. **נְחַלְיָאָל** is translated **נְחַלְיָאָל**, hence **נְחַלְיָאָל**, so **נְחַלְיָאָל**, while **נְחַלְיָאָל** transliterates.

מְלָאָל פִּי אַסְ-יְהִיָּה לְבָעֵר קָנוּ עַדְמָה אֲשֶׁר תִּשְׁבַּח 22—**לְמַחְחָה** מִן **חַמְחָה** לְאַבָּה. (מִתְּהִלָּה מְחַמָּה) the caesura being advanced to and this construed as **מִי**. [Field correctly identifies **חַמְחָה** with *ἔως τινός*; but it is clear that *a'* intended *ἔως τινός* = **עַדְמָה**. M.]

Deut. 25. 18. **וְמֵת** הַמְּחַלְשִׁים *labore, dolore, molestia affectus* (Masius in *Peculium Syrorum*), hence construed as **הַמְּחַלְשִׁים** with the versions and Jewish commentators.

Ibid., 24. 22. **מַזְיִי רָעֵב וְלִקְמִי רְשִׁיף וְקַמְבָּב מַרְיִי** *destructi fame et comesti ab ave et a morsibus amaritudinis*, very much like **מַזְיִי** נְבִיחִי כְּפָנִי וְאַכְלִי עַוֵּף וְכַתִּישִׁי רֹחִין בִּישִׁין **ת** was construed as **מַזְיִי** (so **וְ**). As to **רְשִׁיף** *avis* (bird, augury) comp. b. Ber. 5 a רְשִׁיף *alā miyqin*, and Jewish commentators who adduce Job 5. 7, **וְגַנְגִירְשִׁיף יְגַבְּרוּ עַוֵּף**, being misled by the figurative **עַוֵּף**. The versions too appear to have guessed in Job (*a'* reads *וְיַדְעָה*) and applied the same meaning to the passage in Deut. [See *AJS*., XXIV (1907), 81. M.]

Ibid., ver. 26. **אֲפָרָתִי אֲפָאִיָּם** . . . *et ubi sunt* (according to Masius), implying **אֲפָאִיָּם** (and not as Masius supposes), comp. *Sifre ad loc.*: **אָמְרָתִי בְּאָפִי אֵיתָם** ; likewise **וְ**; in the same sense, **יְחִילָרְגִּי עַלְיָהוּ וְאַשְׁכִּינְגִּי** **ת** Rashi, who claims that this is based on *Sifre*: **אָמְרָתִי בְּאָפִי אֵיתָם כְּאֵילָוּ**: **אֵינָם שִׁיאָמְרוּ רְאוּהָם עַלְיָהָם אֵיתָם**.

Judges 8. 13. **מִלְמָעָלָה תְּהִרְמָם** . . . *saltuum* (Jer. in *Euseb.* *Onomast.*, p. 59), hence **תְּהִרְמָם**, comp. 1 Kings 23. 18, where **תְּהִרְמָה** = *δρυμός*.

הַמְּדָא אֲפָתָה מִתְּמָדָה מִתְּמָדָה 9 מִתְּמָדָה Job 11. 9; it hardly sounds like α' , and the ascription may be wrong; but whoever the translator, he probably read תְּמָדָה. [Rather הַמְּדָא הַמְּדָא מִתְּמָדָה.]

הַמְּדָא ? נִתְּמָדָה מִתְּמָדָה עַד-בְּלֹתִי שְׁמָם לֹא יִקְרָא 12 לֹא יִקְרָא, hence α' read בְּלֹת with σ' וְלֹא בְּלֹת.

Ibid., 16. 8 מִתְּמָדָה הַמְּדָא is rendered וַתִּקְרַבְתִּי לְעֵד הַיָּה, hence α' may have read וַתִּקְרַבְתִּי לְעֵד

לְעֵד (מִתְּמָדָה = מִתְּמָדָה).

Ibid., 19. 13 אַתִּי מִצְלֵי הַרְחִיק, the Syriac has אַתִּי מִצְלֵי, hence α' may have read הַרְחִיק with וְלֹא σ'. [But ἀπέστησαν is intransitive. M.]

לֹא נִסְתַּלְתָּ לֹא יִפְנַח דָּרְכֵיכֶם: אַזְּה גַּם-תִּלְלֹא 19 18, 24. is apparently construed as an adj. modifying דָּרְךָ and thus receives the pausal accent. The same division seems to underlie the renderings of σ' and θ' .

Ibid., 28. 4 ?מְדָא ?מְדָא פְּרִזְנָה מִלְּאָם עַד, implying so σ' θ' κονία.

עַפְרָה מִתְּמָדָה ?מְדָא ?מְדָא כֵּה יְעַפְרָה זָהָב לוֹ 6, hence with σ' .

מִתְּמָדָה כֵּה ?מְדָא ?מְדָא מִתְּמָדָה עַל עַזְלָה 33, implying with וְלֹא σ' θ' וְלֹא.

מִתְּמָדָה כֵּה ?מְדָא ?מְדָא אַפְּרֵבִי יְמִירִת עַב 11, construed as pure, so also בְּרִי.

Ibid., ver. 21 *et al.* מִתְּמָדָה שְׁקִים, 'inclination, esp. fall of the scale'; likewise Job 37. 18 and Prov. 8. 28 where ῥοπָה is the equivalent. This rendering is probably based on the phrase in Isa. 40. 15 וּבְשִׁיחַק מְאֹנִים which וְ translates ὡς ῥοπὴ σύγονον and which must have been rendered in the same way by our translator, comp. וְ quasi momentum staterae, עַזְמָה מִזְמָנָה, בְּעַזְלָה מִזְמָנָה, Saadya עַזְמָה מִזְמָנָה (comp.

Munk, *Notice sur Rabbi Saadya Gaon*, p. 28 note, and *Amānāt*, p. 233). The application of this meaning to all the passages where the word שָׁחַק occurs serves to illustrate once more Aquila's bend for uniformity in translation, comp. above, § 13.

וְמִתְעַמֵּדְתָּא מִתְעַמֵּדְתָּא וְמִתְעַמֵּדְתָּא וְעַרְפֵלְתָּא חַתְלָתוֹ ۹
Ibid., 38. 9. Middeldorf (*apud* Field, note) suggests that *a'* read חַתְלָה 'mockery, deceit', comp. 17. 2; but it is also possible that it represents a free rendering: wrapping implies deceit, error, misleading.

וְלִמְמַחַדָּה וְלִמְמַחַדָּה גַּדְלָה וְעַשְׂנִיהָ תְּנִחָה ۳۲
Ibid., ver. 32. similarly Jer. *et vesperum super aedificationem eius induces*, both deriving from בְּנִיה 'to build'. [Hence בְּנִיה (= בְּנִיתָה) or simply בְּנִיה. M.]

וְמִתְעַמֵּדְתָּא מִתְעַמֵּדְתָּא אַנְבָּלִי שְׁמִים מֵי יְשָׁקֵב 'פְּבָול', being confused with נְבָל 'flood'.

וְמִתְעַמֵּדְתָּא אַמְּלָקָם וְמִתְעַמֵּדְתָּא אַמְּלָקָם וְמִתְעַמֵּדְתָּא אַמְּלָקָם וְמִתְעַמֵּדְתָּא אַמְּלָקָם ۳۸
Ibid., ver. 38, to which there is a gloss οὐρανίους οὐρανίους. οὐρανίους οὐρανίους; going back, as ably stated by Field in his note, to Homer's χερμάδες 'large pebbles or stones', so called because they fill up the hand of the holder. As to Aquila's use of Homerisms comp. Field's *Hexapla*, p. xxiii f.

וְעַל בְּנִירָנִים נְעַלְסָה אַמְּ-אַבְּרָהָם קָסִידָה וְנַצָּה ۱۳
Ibid., 39. 13. or as recorded in Greek in the Auctarium πτερύγιον αἰνούντων συναναπλέκεται . . . ; similarly Jer. *Penna struthionum mixta est alis herodionis et accipitris*. Did *a'* read נְבָלָה עַם, deriving it from לְבָל? [But comp. Prov. 7. 18 נְתַעַלְסָה *a'* θ' συμπεριπλακῶμεν. M.]

Ps. 2. 2 חַס רְזִיזִים, Latin *filii mysterii*, der. from Aram. חַס 'secret', and having no parallel in the other versions. Comp. b. Synh. 42 a where of Prov. 31. 4 is explained as העומדים ברוחו של עולם. Furthermore, רְזִיזִים

Isa. 24. 16 is rendered likewise by σ' θ' **Τ Ψ** and the Talmud, comp. b. Synh. 94 a.

לְהַנְּצִילָה **לְמִנְצָחָה** **אֶל-הַמְּחִילָה** 2, *Ibid.*, 5. reading **הַמְּחִילָה** and deriving it from **נָחַל** 'inherit', so σ', **Ο** **την θηλητική**, *Jer. pro hereditatibus*, and *Midrash Tehillim*, ed. Buber, p. 50 ff.

לְמִנְצָחָה **לְמִנְצָחָה** **כָּל-צְדָרְרִי** **יִפְתָּח** **בָּהָם** (10. 5) (10. 26) *Ibid.*, 9. 26 (27). **וַיַּפְתַּח** **חַמְס** 12, **וְלֹא** **לֹא**, comp. furthermore 26 (27). **כָּל** **חַמְס** **וְלֹא** **לֹא**, **לְחַמְסָה** **לְחַמְסָה**, from which it appears that α' confused the roots **פָוָה**, **בָּה**, and **בָּה** in the true Menahem fashion.

לְמִנְצָחָה **לְמִנְצָחָה** **עִירִי** **לְחַלְכָה** **יִצְפְּנֵי** (10. 8) (10. 29) *Ibid.*, 9. 29 (30). implying **לְחַלְכָה** = **לְחַלְקָה**, so also Rashi who mentions the fact that this word is included in the *Masorah* of twenty-five words written with **בָּה** instead of **ךָ**.

לְמִנְצָחָה **לְמִנְצָחָה** **אַחֲרֵי** 4, **בְּלָשְׁתָנוּ** *Ibid.*, 15 (16). which probably goes back to **אַחֲרֵי** **הַגּוֹעַ** (and not, as Field suggests, **affligerunt**).

לְמִנְצָחָה **לְמִנְצָחָה** **וְמַתְּחִילָה** 3, *Ibid.*, 16 (17). reading **וְמַתְּחִילָה** and transposing the accent with **Ο** σ' **Ψ** **Ω**.

לְמִנְצָחָה **לְמִנְצָחָה** **וְמַתְּחִילָה** 35 (37). **וְמַתְּחִילָה** **בְּעֵזֶן** 36 (35), which is rendered by Jerome *et fortissimum sicut indigenam virentem*, so also **Τ** **Ω** **Μ** **Ω**; was it derived from **עִיר** 'rouse oneself, awake'? [Or **וְמַתְּחִילָה**? **M.**]

לְמִנְצָחָה **לְמִנְצָחָה** **וְמַתְּחִילָה** 12, *Ibid.*, 38 (39). reading **וְמַתְּחִילָה**, implying **וְמַתְּחִילָה**.

לְמִנְצָחָה in the same verse is rendered **לְמִנְצָחָה** which Field translates *cantilena* or 'refrain'; it occurs five more times with the same rendering: 43 (44). 9; 49 (50). 6; 56 (57). 4; 83 (84). 9; 84 (85). 3. Of these six cases, two have the signature α' ε', while the other four are credited to α' alone. However, taking all the cases of this singular word into consideration, a doubt suggests itself as to the

authenticity of this Syriac tradition. Out of seventy-four times of סלה in the Bible, thirty-four are preserved in the fragments of α', and of these twenty-two have αει and six αειδα which is the Syriac equivalent of αει. There is little likelihood therefore that α', who is known for his uniformity in translation, would have deviated from his customary αει in the other six cases. From the fact that Quinta or ε' is associated with α' in two cases it might be assumed that αειδα really belongs to ε', with which α' is associated by mistake. This is proved by the fact that in 45 (46). 4 Field quotes α' ε' αειδα, while the newly-found Mercati fragments record αει for α'. Furthermore, two other cases, 74 (75). 4 and 75 (76). 4, have αειδα in the Syro-Hex., but αει in Origen, *Opera*, II, 515. Besides, we expect our translator to go with עולם or עולם, Jer. *semper*, and Jewish tradition generally, rather than with ο σ' θ' who have διάφαλμα (Suidas: μέλος ἐναλλαγή, Theodoret Hippolytus: μέλος μεταβολή, and therefore similar to αειδα).¹²⁸

Ibid., 48 (49). 14. יְמֵינָה, Jer. *current*, assuming יְרֵצָה.

Ibid., 49 (50). 21. אָעַרְבָּה לְעַיִּיךְ et demittam te in oculos tuos, Syr. בְּבֵיהֶם, being construed as pronominal suffix; the word itself may have been confused with הקְרִיעַ ‘cause to bow down’.

Ibid., 64 (65). 2. לְקָרְמִיחַ תְּחַלֵּה, der. from דָמָה, so קָרְמִיחַ.

Ibid., ver. 3. עַרְיךְ בְּלַבְשָׂר יְבָאוּ, implying עַרְיךְ, perhaps due to haplography of ב.

Ibid., 67 (68). 18. אַלְפִי שְׁנָאָן . . . vociferantium, Syr. מְחַמֵּה, hence der. from שְׁנָאָן, so σ' ηχούντων.

¹²⁸ It should further be emphasized that αειδα is used by α' for ζωης 29 (30). 12, where the Greek is χορός.

Ibid., ver. 31 **בְּרָאִיר-כְּסָפָר** 31, *Jer. rotas argenteas*, hence der. from **רוֹזָן** and reading **רְזַיִם**.

Ibid., 68 (69). **וְאֶל-תִּאְפְּרֹעַלְיָהּ** **בְּאֵר** **פִּיחָה** 16, *Jer. neque coronet super me puteus os suum*, implying **תַּשְׁפֵּר** or **תַּעֲטֵר**.

Ibid., 72 (73). 21 **וּבְלִוּזִי אֲשֶׁתְּנוּן** is rendered twice by **א'**, once **בְּזָה** **וּסְדָּאָסָה** 25, and then **מְכַלְּמָה** **תְּלִי** ... The former is der. from **שָׁנָן**, so commentaries and lexica, the latter assumes **אִשְׁתּוֹן** (*talmudic* **תַּנְנָן** = to smoke), so *Jer. lumbi mei velut ignis fumigans*, and **בָּעָרָן** **בְּאַשְׁנָה**.

Ibid., 77 (78). 41 **וְגַדְבֵּה** **וְהַתִּוְיָה**, *transire fecerunt*, implying perhaps **הַחַשְׁעִי**.

Ibid., ver. 51 **וְסַעַדָּא** **וְחַכְלָא** **רְאֵשִׁית** **אָזְעִים** 51, der. from **אָזְעִים** 'trouble, sorrow' in opposition to the other versions which take it as **אָזְעִי** 'vigour, wealth'.

Ibid., 88 (89). 48 **וְאַמְּסָבָה** **סַעַדָּה** **וְכָרְאֵנִי** **מִתְחַלֵּד** 48, *Jer. memento mei de profundo*, assuming **וְכָרְאֵנִי** **מִתְחַלֵּד**, the latter supported also by **שׁ** **ת**.

Ibid., 109 (110). 6 **אָמָה** **וְסַתְּלָא** **כְּלָא** **גְּנוּזָה** **וְסַ'** ... *Jer. implevit valles*, hence **גְּנוּזָה**.

Ibid., 118 (119). 70 **אָנִי** **תַּוְרַתְךָ** **שְׁעַשְׁעַתְךָ** 70, *impl. שְׁעַשְׁעַתְךָ* or, assuming **וְסַמְמָא** **וְסַמְמָא** to have fallen out, **שְׁעַשְׁעַתְךָ**, comp. ver. 92 where this word is so rendered by the two, comp. also **תְּפִרְוּקִי** **ת** in both places.

Ibid., 137 (138). 3 **וְאֶפְאָל** **פְּרַחֲבָנִי** 3, *Jer. dilatabis*, hence **פְּרַחֲבָנִי** **שׁ** **ת**.

Ibid., 143 (144). 2 **וְמַהְמָה** **וְאַסְמָה** **הַרְגֵּר** **עַפִּי** **תְּחִפִּי** 2, hence with *Jer. שׁ* **ת**.

Ibid., ver. 13 **וְמַהְמָה** **וְאַסְמָה** **מִן** **אַל** **וְ** 13, so **שׁ** **èk** **τούτον** **εἰς** **τοῦτο**, also *Jer. שׁ* and probably **תְּשַׁתָּא** **ת**, assuming Aram. **וְ** (comp. Cook, *Glossary of Aramaic Inscriptions*, p. 49).

Prov. 8. 23 מְעוֹלָם נִפְכַּת . . ., hence with
G S T V.

מִתְחַדֵּהוּ? מִתְחַדֵּהוּ? מִתְחַדֵּהוּ? מִתְחַדֵּהוּ? מִתְחַדֵּהוּ?
Eccles. 4. 17 Jer. donum enim insipientium sacrificium, implying מִתְחַדֵּהוּ.

Isa. 3. 24 פְתִיגָּל cingulum exsultationis, breaking up into נִיל from 'be spacious, wide', hence girdle or belt) or פְתִיל גָּל, comp. Rashi, further, Gesenius, *Thesaurus*, p. 1137, who explains it as פְתִוק נִיל vestis variegata eaque festiva (buntes Feyerkleid); *fascia pectoralis* of ו also assumes a division into פְתִיל גָּל or פְתִיל גָּל associated with נִיל.

Ibid., 14. 4 מִרְעָבָה *famem*, implying ; it is interesting to note that **G** **S** and perhaps also **T** read מִרְעָבָה.

Ibid., ver. 12 בָּנֶשֶׁר **וְיִלְלָה** *ululantem aurorae filium*, der. from **וְיִלְלָה**, so **וְיִלְלָה**.

Ibid., 17. 9 והאמיר החרש *testam et Emir*, impl.

Ibid., ver. a' וְכָאַב אֲנָשׁוֹן et dolebit homo, assuming וְכָאַב אֲנָשׁוֹן, the former also in **Ψ**, the latter also in **ס**.

Ibid., 18. אֶרֶץ אֲלָכָל בְּנָפָים וְ... *umbram umbram alarum*, hence אַל, so **S** and probably **T**, Saadya, Ibn Ḥanah, Rashi, and Kimhi.

Ibid., 29. סְפִיָּשָׁנָה עַל-שָׁנָה I, according to Jer. a' translated *subtractus est*, deriving probably from סְפָה 'snatch away'.

Jer. 2. 12 מִקְהָה וַעֲרֵי, reading מִקְהָה וַעֲרֵי.

Ibid., 5. 23 סֹרֵר וּמֹרֶה מִמְּנָה, der. from **מִרְרָה** 'be bitter'.

Ibid., 13. 25, read-
ing perhaps with 6.

לעתה מוסבב מכך כי עיר שרי שלג לבנון 14. 18. Ibid., though the order is confused it

is evident that *a'* read שָׁיִן, deriving it, as usual, from 'sufficient'.

Ibid., 21. 13. יִשְׁבַּת הַעֲמֵק צָרָה הַפִּישָׁר to the margin of the Syro-Hex. has حَمَدَه, but more likely this reading refers to יִשְׁבַּת which was read יִבְשַׁת and construed as a parallel to צָרָה.

Ibid., 22. 22. מְהֻסָּה ? מְהֻסָּה רְשִׁינָה, reading רְשִׁינָה.

Ibid., 30 (37). מְאַד . . . וְחַשְׁבָּתִים 3. reading Jer. et convertam eos, sive sedere faciam.

Ibid., 32 (39). מְהֻסָּה ? מְהֻסָּה חָזִים הַבְּנִים 12. Jer. qui erant scripti, assuming with 'with' ט. 2.

מְהֻסָּה מְאַד עַלְוָן חִרְבִּי קָלְפִּירִי יְרֻדוּ לְטַבָּח 27. implying פְּרִיה וְרֻדוּ, the former also in 6. [סָלָה, despite Field, is perfect; hence יְרֻדוּ; o (kai) free addition. M.]

Ibid., 51 (28). 2. מְהֻסָּה וְיַבְּקִשׁ אֶת־אֶרְצָה Hos. 10. 1 (luxuriant vine) despite the context.

שְׁמַעַנְהָרָה (סְמַעַנְהָרָה). וְחִרְיוֹ בְּבִפְרִים יְשַׁאֲנוּ גַּעֲרוּ 38. implying יְחִרְיוֹ בְּבִפְרִים יְשַׁאֲנוּ גַּעֲרוּ, מְהֻסָּה ? מְהֻסָּה.

Lam. 1. 7. מְהֻסָּה מְהֻסָּה מְשֻׁבְּתָה 7. 'shub' from 'sit', so 6.

Ibid., 3. 45. מְמֻחָלָה מְמֻחָלָה סְמַעַנְהָרָה קְרִי וּמְאֹסָה, confused with שְׁמַעַנְהָרָה 'speak'.

Ibid., ver. 47. מְמֻחָלָה מְמֻחָלָה סְמַעַנְהָרָה חִשְׁבָּתָה וְתַשְׁבָּר, reading חִשְׁבָּתָה, der. from 'lift', so also 6. ו.

Ezek. 5. 7. יְעַזְּנֵן הַמְּנֻגְּבָּם מִן־הַגּוֹלָם eo quod numerati estis in gentibus (quoted by Jer. from *a'*'s second edit.), reading חַמְגָבָם (from 'count') with ט.

Hos. 1. 6. נִשְׁאָנָא לְהָם בְּמַתָּה, Jer. oblivione obliscar eorum, reading נִשְׁאָנָא = forgotten.

Ibid., 3. 2. מְשֻׁבְּתָה אֲבִרָהָם וְאֶבְרָהָם, Jer. et fodi eam, der. from בְּרָה 'dig'.

Ibid., 4. 18. **מִתְּמִימָה ?מִמְּמִימָה** סְרִקְבָּאָם, reading **שׁ**, so **תּ**.

Ibid., 8. 6. שָׁבָבִים *errantibus* or *conversis*, hence with \mathfrak{G} θ' σ' \mathfrak{E}' .

גָּמַן חַלְוָא ?מִמְעָדָה ?חַלְוָא בְּשֶׁד שְׁלֵמָן בֵּית אַרְבָּאֵל 10. 14 as אַרְבָּאֵל 'שְׁלֵם' from 'complete' and construing שְׁלֵם as יְרַב אֶל (the translation of אֶל is wanting), comp. ver. 6 δικάζων.

Ibid., 11. 7. יְקַרְאָהוּ אֶלְעָלָל וְעַל־סָלָל, reading **עַל־סָלָל** with σ' θ' .

Joel 1. 17 מִמְּגֹרֹת, hence מִמְּגֹרָה 'granary', comp. Hag. 2. 19 'מִגְּרָה'.

Amos 7. 16 ...וְסִדְךָ בֵּית יִשְׂחָק ... , translating a proper name.

Ibid., 8. 3 שׁוֹרֹת הַבָּלֶן וְמַעַלְוָה, Jer. et stridebunt cardines templi, or laquearia, assuming probably שׁוֹרֹת = 'hooks, hinges'; [rather צִירֹת M.] \mathfrak{G} 's φατνώματα may also go back to the same, and it is hardly necessary to postulate קָרוֹת,¹²⁹

Mic. 1. 11. **עָבָרְוּ** **לְכֶם** **לְכֶם** hence, **לְכֶם** **לְכֶם** with most versions.

... מִתְחַלֵּל בְּצָאָן בָּצָרָה בַּעֲדָר בְּתַחַת הַדָּבָר 12. 12. *Ibid.*, 2. חַלְלָדָא? אָוֹ חַלְלָדָא? מִתְחַלֵּל בָּצָרָה (comp. Arab. 'صَيْرَةً' 'fold, enclosure'), so *Jer. in ovili, בָּצָרָה בְּנֵי חַוְתְּרָא*).

Ibid., 4. טרייעי 9. *המעלה* . . . טרייעי 4. *impl.*

תחלֹתִי, hence, **מִלְאָה** **לְמִתְחַדֵּה** **לְ** **הַלְלִיתִי** **הַפּוֹתֵךְ** 13. *Ibid.*, 6.

Nahum 3. 8 אָמֵן מִנְאָמֵן מְדֻבָּר, impl. so σ' θ'.

¹²⁰ In contrast to this **G** renders **סִירִוָת** in 4. 2 by *λέβητας* and *א'* by *lebetus*, following **T** **דְּוִיָּת** and Jewish tradition generally as expressed in b. Baba Bathra 73 a.

Hab. 3. 4 וְשָׁם חִבּוֹן עֹזָה et posuit absconcionem fortitudinis suae, hence וְשָׁם with חִבּוֹן and עֹזָה.

Zeph. 2. 14 חַרְבָּ בְּפֶרֶת . . . חַמְעָל, Jer. *gladium*, assuming חַרְבָּ, so עֹזָה.

Ibid., 3. 18 נָגִי מִפְוָעָר translates . . . assuming perhaps נָגִי or else, like Rashi, associating it with 'remove', the נ alone constituting the root.

APPENDIX III

AQUILA READINGS IN TALMUD AND MIDRASH

SPECIMENS of Aquila's exegesis with all its inherent characteristics are also imbedded in the Talmud and Midrash, and for the sake of completeness deserve mention here. It is true that these readings are either disregarded altogether or else undervalued on the part of Christian scholars (comp., for instance, Field's *Prolegomena to the Hexapla*, p. xvii), but with due regard to the latter it must be urged persistently that the Aquila quotations in the Talmud and Midrash, based as they undoubtedly are on a popular oral tradition, deserve as much credence as the quotations by copyists on the margin of Septuagint manuscripts which quite often underwent considerable mutations and less frequently were metamorphized beyond recognition. If the talmudic quotations appear in various forms in different sources, the same may be claimed of the Hexaplaric remains which too often appear in two or more versions and sometimes in an altogether impossible form. Indeed, the Hexapla teems with examples of doubtful readings in disentangling which Field has done the lion's share of his work. The quotations of the Church Fathers, it is true, are more reliable, but this is only due to the fact that they quoted in the original Greek, while the Rabbis had to transcribe into Hebrew wherein it became unintelligible and hence subject to corruption. But with the aid of philological acumen these sometimes puzzling readings may be unravelled and made intelligible. It is the merit of

Azariah de Rossi (*Meor Enayim*, c. 45) and Rudolph Anger (*De Aquila*) to have dealt adequately with these talmudic remains of Aquila's version.

Altogether there are nine Greek renderings recorded expressly in the name of Aquila :¹³⁰

Gen. 17. 1 לְשָׁנִי is quoted in Ber. r. c. 46 (ed. Theodor, p. 461) as having been rendered by α' אַכְפָּיוֹם וְאַנְקָיוֹם. The latter is generally accepted to be a corruption of אַקְנוֹם = *īkavós* which in α' stands for לְשָׁנִי without exception. Our translator therefore followed the rabbinical derivation of לְשָׁנִי from י' = sufficient, comp. Ber. r. *l. c.* and b. *Hagiga* 12 a. As to אַכְפָּיוֹם, Anger's explanation that it is a corruption of *īσχυρós* is the most probable, for it is based on the entire evidence from the Hexapla according to which α' renders לְשָׁנִי by *īσχυρós* immutably. To assume ἄκιος ('not worm-eaten', hence 'eternal') with De Rossi or ἄξιος (worthy) and a doublet of *īkavós* with Krauss means simply to ignore the whole evidence of the Hexapla from which we learn that neither of these words constituted a part of Aquila's vocabulary. Indeed, ἄκιος is foreign to all the Greek translators, while ἄξιος, though used by the Septuagint, occurs only once in α' : 2 Kings 12. 5 בְּנֵי מִתְּחִילָה = ἄξιος θαυμάτων, where *νιος*, suggested by Field and found in G, is probably the right reading.¹³¹

¹³⁰ How many more *sine nomine* is a matter of conjecture, and is still *sub iudice*; comp. Zunz, *Gottesdienstliche Vorträge*², p. 86, n. d, and Krauss, Steinschneider's *Festschrift*, pp. 148-64. No consideration is given here to readings preserved in a Hebrew translation only.

¹³¹ Krauss overlooks the evidence of the Hexapla when he considers *īσχυρós* for לְשָׁנִי an unusual translation ('eine ungewöhnliche Uebersetzung') in Aquila, for, as a matter of fact, it is so used approximately forty times, not to mention the derivatives of לְשָׁנִי which are likewise rendered, in the usual Aquila style, by derivatives of *īσχυρós* (comp. Index).

Lev. 23. 40 פָּרִי אֶזְרָן. According to p. Succa 3. 5, fol. 53 d (also Lev. r. c. 30) Aquila rendered by ἕδωρ and construed it as פָּרִי אֶזְרָן גָּדֵל עַל פְּנֵי הַמִּים. This characteristic of translating a Hebrew by a Greek word of similar sound is quite common in Aquila; comp. אַלְוִי = αὐλών, לִשְׁתָּה = λύση, קְסַת = κάστυ, מְכִירָבָר = καρχαρούμενος.

Isa. 3. 20 בְּתַי הַפְּשָׁל which is generally accepted to mean 'perfume boxes' was translated by α', according to p. Shabbath 6. 4, fol. 8 b, אַסְטוּמוּכְרִיאָה, or, as De Rossi puts it, אַסְטוּמוּמִיאָה. The Talmud adds as an explanation עַל בֵּית הַנְּפָשָׁת. Lightfoot (*Horae Hebraicae*, p. 280) believes the word to be στομοκήρια. Buxtorf (*Lex. Chald. et Talmud.*, p. 160) reads στομαχία, based on De Rossi's variant. Anger proposes both στομαχάρια and στομαχεῖα, 'a thing placed above the stomach'. Jastrow (*Dictionary of the Targ. Talm. and Midr.*, p. 90 a) would like to read ἐνστομάχια. Finally Krauss (Steinschneider's *Festschrift*, p. 161), based on a variant in the *Yalkut Makiri*, אַסְטוּמוּמִיאָה, suggests στρομβίον, dimin. of στρόμβος = στρόφος, 'a twisted band or cord about the loins'. This suggestion is favoured by the preceding קְשָׁרִים, but it is opposed to all the translators and commentators who agree in taking it as an ornament hanging against the heart and not as something surrounding the whole body which we have to assume of a band; comp. Talmud *l. c.*, Targum קְרִשִׁיא, Rashi שְׁכַנֵּר חַלֵּב, Ibn Ezra עַד שְׁוֹלָה הַנְּשָׁמָה בֵּין שְׁדֵיהֶן עַל לְבָן, Kimhi: עַד שְׁוֹלָה הַחַוָּה.

Ezek. 16. 10 וְקָהָה = אַפְּקָלְטוּרִין פְּלִקְטוּרִין according to Midr. Threni 1. 1. A better reading is preserved in Pesikta 84 b: פְּקָלְטוּן alone, which is the Greek ποικιλτόν and is preserved in the Hexapla to Ps. 44 (45). 15 as Aquila's translation of רְקָמָה. Our translator also uses ποικιλία for רְקָמָה in Ezek. 17. 3 and 27. 24. Accordingly, as Anger had already

anticipated, the two words in the Midrash and the Aruk are simply a corruption of one and the same word פיקלטן. Krauss is therefore wrong in insisting on a double rendering belonging to the two editions of Aquila's version, especially since πλεκτόν which he proposes for the second is foreign to Aquila's vocabulary.

Ezek. 23. 43 according to Lev. r. a' rendered the last two words by פורי. This, however, conflicts with the Hexapla where we find for a' τοῦ κατατρίψαι μοιχείας = 'to wear out (use to the full) adultery', implying בָּלָת. Nor is this the only case where a' employs κατατρίψειν for בָּלָת: it occurs four times more, while παλαιοῦν is used for שׁ only once, Deut. 4. 25, and even then it is ascribed to the Three together. Moreover, a' employs πορνή only for וָוָה. Hence the reading of the Midrash is attributed wrongly to a'. If we are to believe the Hexapla it belongs to either σ' or θ', for the former has παλαιοῦται μοιχείᾳ while the latter has τῇ παλαιούσῃ μοιχείας, both of which agree with b. Yoma 83 b זונה בַּנְאָפִים. This would be interesting in showing that the Rabbis quoted not alone a' but also σ' and θ', if not for the more probable alternative that the signatures are wrong.

Ps. 47 (48) הִיא יְנַחֲנֵנוּ עַל־מִות १५ to which p. Megilla 2, 3, fol. 73 b has: תִּרְגֹּם עֲקִילָם אַתָּה נָסִיא עַולְם שָׁאֵן בּוּ מֹת. Anger is right in supposing that a' either confused י with נ and read אל מות (comp. Ps. 89 (90). 10 where אִישׁ was read for שׁ) or else he read י and simply interpreted על to mean 'over and beyond' (*super mortem*).

Prov. 18. 21 מִות וְחַיִם (בֵּין לִשׁוֹן) to which Lev. r. c. 33. 1 remarks תִּرְגֹּם עֲקִילָם מִזְכְּרָא מִכְרִין מֹת מִכְאָן וְחַיִם מִכְאָן The Greek is generally accepted to be μύστρον and μαχαίριον = spoon and knife. The former does not occur anywhere

else in *a'*, and for that matter in all the Greek versions, while *μάχαιρα* is used once for שֶׁבֶן in Prov. 23. 2. Field naturally styles this rendering 'altogether absurd and ridiculous', nevertheless it may have a basis in some midrashic interpretation according to which spoon is the symbol of life and knife the symbol of death.

Esther 1. 6 חֹר בְּרִפֵּס וְחַלְלָת was rendered by *a'*, according to Midr. Est. 1., אִירִינָן קְרַפְסִינָן טִינָן = ἀέρινον καρπάσινον ὥακίνθινον. With reference to the first it is not impossible that *a'* confused חֹר with חַר = אִיר = ἀέρ; comp. his confusion of שְׁלֵשִׁים with אִישׁ mentioned above. Another possibility is that this is simply another case of translating a rare Hebrew word by a Greek one of similar sound although it denotes something altogether different; comp. above to Lev. 23. 40. Levy (*Neuhebr. u. Chald. Wörterbuch*, I, 71 a) and Jastrow (*Dictionary*, p. 47 b) take it to be εἰρήνεον = woollen, but Anger on the basis of citations from Jerome proved it to be ἀέρινον.—As to καρπάσινον, it is a hapaxlegomenon in *a'* as well as in the Septuagint. As a transliteration it lends some force to the view expressed above that חַר is also transliterated.—ἥάκινθος for חַלְלָת occurs four times in *a'*, though ὥακίνθινον is limited to the Septuagint and Theodotion.

Dan. 5. 5 לְקָבֵל נְבָרְשָׁתָא is said p. Yoma 3, 8 fol. 41 a to have been rendered by *a'* לְמִפְרָם לְקָבֵל, or better with De Rossi לְמִפְרָם. This clearly leads to κατέναυτι τῆς λαμπάδος which is also the reading of θ'.

APPENDIX IV

3 KINGS 14. 1-20

THE continuous Hexaplar text of 3 Kings (chap. 14, vers. 1-20) which the Syro-Hex. puts *sub asterisco* and a scholion at the end of it claims to come from the version of Aquila,¹³² though bearing all the traces of Aquila's mannerisms and slavishness to the letter, does not prove a pure text. Having in view the well-attested and well-proved adherence of Aquila to the consonants of the Masoretic text, it is sufficient to quote the consonantal disparities and discrepancies in order to prove the point in question:

ver. 2 乃 remains untranslated.

ver. 3 בָּרוּךְ שָׁלָחוֹת לְתַחַם גִּנְקָרִים is rendered καὶ λάβε εἰς τὴν χεῖρα σου τῷ ἀνθρώπῳ τοῦ θεοῦ ἄρτους καὶ κολλύρια τοῖς τέκνοις αὐτοῦ καὶ σταφίδας; while the equivalent of בָּרוּךְ שָׁלָחוֹת might have fallen out through neglect of the scribe, the two successive increments in the Greek (first τῷ ἀνθρώπῳ τοῦ θεοῦ = לְתַחַם גִּנְקָרִים, and then τοῖς τέκνοις αὐτοῦ καὶ σταφίδας = בָּרוּךְ שָׁלָחוֹת לְתַחַם גִּנְקָרִים) constitute a gross departure which is characteristic of G but not of a.¹³³

¹⁸⁸ It is not impossible that *α'* wrote καὶ κολλύρια for (comp. Exod. 29. 2, 23; Lev. 2. 4 and 8. 26, where קולֶה = κολλύρα), and that καὶ σταφίδος

ver. 4 וְאַתָּה לֹא־בָּל לְאַתָּה καὶ ὁ ἀνθρωπος πρεσβύτερος τοῦ
ἰδεῖν, as if we had מְרֹאָת וְאַתָּה וְאַתָּה.

ver. 5 **καὶ ἐγένετο ἐν τῷ εἰσέρχεσθαι αὐτῆν,**
corresponding to **וְיָהִי בְּכָהָה.**

ver. 16 καὶ δώσει κύριος, while the Hebrew text has only קָרְבָּן.

ver. καὶ ἐγένετο ὡς εἰσῆλθεν, implying בָּאָה בְּכָבָאָה 17.

Moreover, **הַנְּצָרָת** in ver. 17 is rendered *εἰς τὴν Σαριρά*, while we should expect *a'* to render it by *θερσάδε*, -δε for **הַלְּכוֹת**.¹³⁴

On the other hand, there can be no doubt that the bulk of it is derived from our translator. The characteristics exhibited in the two other continuous texts of Kings, discovered at Cairo and published by Burkitt, are quite manifest here. Thus it was established by Burkitt¹³⁵ that in Aquila תְּאֵן with the article is translated by *σὺν* with the article, while תְּאֵן without the article is represented by the Greek article only. This is borne out by our text: ver. 8 תְּחִתְהַתְּמָמָה אָשָׁר = σὺν τῷ βασίλειον, and ver. 6 תְּקִרְבָּה נְגָלָה אָשָׁר = τὴν φωνὴν ποδῶν αὐτῆς. Notice further such literalisms as the following: ver. 6 תְּלַחְשֵׁן אָנָגָן = καὶ ἔγώ εἰμι ἀπόστολος; ver. 9 תְּמַעַדְתָּה נְקָרָה = καὶ ἐπορεύθης καὶ ἐπόησας σεαυτῷ; ver. 15 אָשָׁר יְהִי עַבְדָּיו יְהִי עַבְדָּךְ = ἀνθ' οὐ δύσσον; ver. 18 אָשָׁר דָּבַר בִּידֵךְ עַבְדָּיו = δὲ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ.

We must therefore arrive at the conclusion that this text is eclectic, *Aquila* being used as a substratum, while portions of another text were made to assimilate to it.

represents G's rendering for the same word, which was either read or else taken to mean the same as this word.

¹⁸⁴ Comp. above, chap. i, § 12.

185 *Fragments of the Books of Kings according to the translation of Aquila,*
p. 12.

That this other text was the Septuagint is shown conclusively by Burkitt who compares the increments in the Hexaplar text as given in A with the story of Jeroboam's wife and Ahijah the prophet as it appears in B, at the end of chap. 12, ver. 24,¹⁸⁶ proving that there is a striking agreement between the two. He therefore characterizes these passages as 'rather adaptations than actual quotations'¹⁸⁷ and concludes thus: 'And so we must regard 3 Regn XIV, 1-20 as read in A not as a mere extract from Aquila, but as Origen's rewriting of 3 Regn. XII, 24 g-n. That Aquila was the source from which Origen here drew cannot of course be doubted'.¹⁸⁸

¹⁸⁶ It should be remembered that the Hexaplar text, which appears in its proper place in A, is wanting in B; but, on the other hand, the same narrative, though in a different form, is found in B after 12. 24 (ver. 24 a-z) and missing in A at that place. The verses 12. 24 g-n in B correspond to 14. 1-20 in A.

¹⁸⁷ *l. c.*, p. 12.

¹⁸⁸ *l. c.*, p. 34.